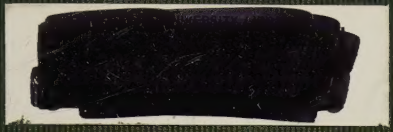

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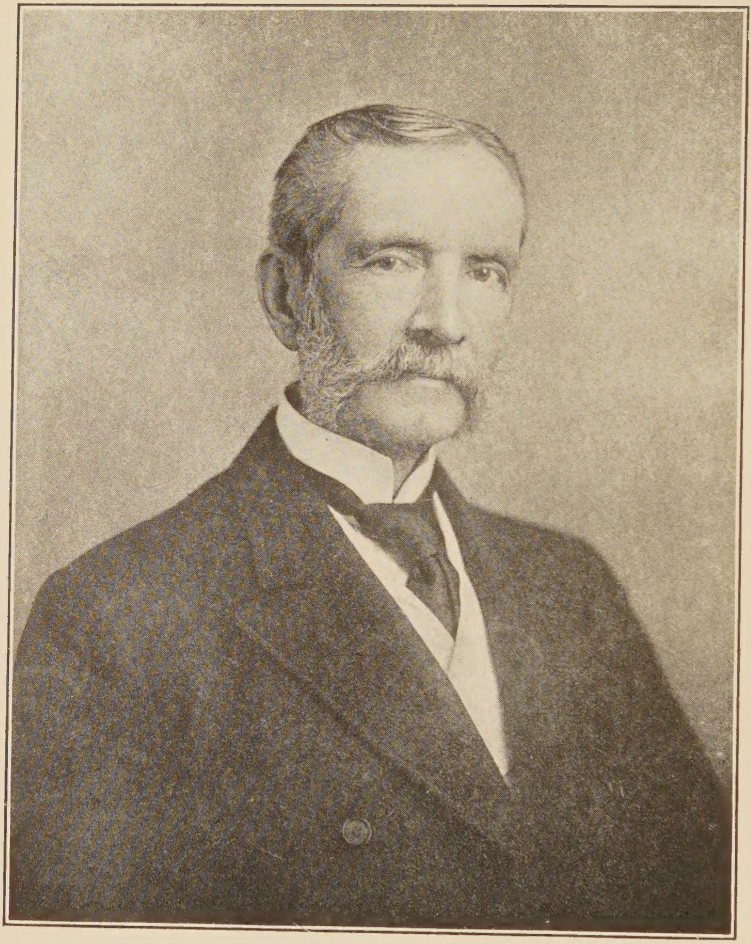

STEPHEN FARRELLY

UNITED STATES CATHOLIC HISTORICAL SOCIETY

HISTORICAL RECORDS AND STUDIES

THOMAS F. MEEHAN, RIGHT REV. MGR. JOSEPH F. DELANY, D.D., HENRY RIDDER

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IN MEMORIAM

PRESIDENT STEPHEN FARRELLY

The Society lost by the death, on March 9, 1923, of President Stephen Farrelly, one of its ever zealous and efficient members. He had been a member for more than twenty years and was one of the most active and practical promoters of its prosperity. In 1905 he was elected vice president and served in that capacity until the death of the president, Dr. Charles G. Herbermann in 1916, when he succeeded him in that office.

Mr. Farrelly, who was General Manager and Vice President of the American News Company, was born in 1843 in Cavan, Ireland. In 1849 the family removed to America and lived for a time in Penn Yan, New York. After receiving his education there Mr. Farrelly went to Georgia and entered business in Savannah. For a few months he was associated with the late James Gordon Bennett in a business enterprise.

In 1866 Mr. Farrelly founded the National News Company, which two years later was merged with the American News Company. He became a director of the amalgamated company and later served as resident head of the Central News Company, the Philadelphia subsidiary.

While in Philadelphia he helped to organize the American Catholic Historical Society and was one of its officers for several years.

Upon the death of his brother, Patrick Farrelly, in 1904, he succeeded him as managing head of the American News

Company, with headquarters in New York, serving as active manager until his death. During all this time he was associated with Samuel S. Blood, now president of the company.

Mr. Farrelly was, besides being President of the United States Catholic Historical Society, a former President of the Friendly Sons of St. Patrick, a member of the Catholic Club, the American Yacht Club, the Chamber of Commerce, the National Arts Club, Merchants Association and other organizations.

Mr. Farrelly was a member of the board of managers of the New York Catholic Orphan Asylum and became its treasurer in October, 1897, serving continuously as such until June, 1922. He gave generously of his time and ability to the service of the Orphan Asylum, and upon his retirement as treasurer, was appointed to the finance committee of the board where his experience and knowledge were ever at the service of his fellow-members. His activities were not confined to the Orphan Asylum alone, he was also President of the Catholic Institute for the Blind, a member of the advisory board of the New York Foundling Hospital, and active in numerous other Catholic charitable works.

Mr. Farrelly's funeral took place from St. Patrick's Cathedral on March 13, His Grace, the Most Rev. Patrick J. Hayes, Archbishop of New York, presiding on his throne. The Holy Sacrifice was offered up by the Rev. John J. Wynne, S.J., assisted by the Rev. Fathers Bogan and Rourke as deacon and subdeacon respectively, and the Rev. Stephen J. Donohue, D.D., and the Rev. Henry F. Hammer, of the Cathedral, masters of ceremonies.

Also present in the sanctuary were the Very Rev. Joseph P. Dineen, Chancellor of the archdiocese; the Right Rev. Michael J. Lavelle, rector of the Cathedral; the Right Rev. John P. Chidwick, the Right Rev. James H. McGean, the Rev. Fathers Tierney, Clark, and Campbell, of the Society of Jesus,

and the Rev. William S. Prunty, of Harrison, N. Y., and a number of Religious from the various institutions with which Mr. Farrelly had been connected.

The honorary pall-bearers were the Hon. Richard P. Lydon, Justice of the Supreme Court; Dr. Charles E. Nammack, Edward H. Daly, H. C. Bainbridge, Samuel Blood, Edward Johnson, Benjamin R. Lummis and Frank A. Munsey.

At the conclusion of the Mass absolution was given by His Grace Archbishop Hayes.

Interment was in the Cemetery of the Gate of Heaven, Mount Pleasant, Westchester County, New York.

A committee was appointed at a meeting of the Board of Trustees following the death of Mr. Farrelly to prepare a memorial to be placed on the records of the Society. As the result of that instruction the Corresponding Secretary, Mr. Joseph H. Fargis, offered the following minute, which was unanimously adopted, and ordered also to be presented at the General Meeting:

"At a special meeting of the Council of the United States Catholic Historical Society, held on March 19, 1923, Vice-President Percy J. King presiding, the following preamble and resolutions were unanimously adopted and ordered spread on the minutes of the proceedings:

"Whereas in the death, on March 9, 1923, of Stephen Farrelly, the City of New York has sustained the loss of a public-spirited citizen, imbued with the highest ideals of service; of a man of unimpeachable integrity, of a large but unostentatious charity; and

"Whereas, the Catholics of this great archdiocese mourn in his passing away, a man of tried and constant loyalty to the teachings and the most exacting practises of his Faith, exemplary in his private life, ever ready to listen to the call of the needy, the orphan, the blind, the afflicted, and the sorrowing, who over his grave, mingle their tears with those of his sorrowing family and friends; and

"Whereas, the members of the United States Historical Society mourn in his departure from their circle, the loss of a founder, of a benefactor, an enthusiastic supporter of its aims and purposes, of one who never failed to do all in his power to give practical fulfilment to its ideals, and never know how to stint his zeal or refuse his personal and material aid in the furtherance of the work of the society:

"Be it resolved: That the United States Catholic Historical Society deeply sympathizing with his bereaved fellow citizens, and grief-stricken family, shall have these resolutions spread on its official records in memory of the deceased; and

"That in order to make more permanent and more lasting the record of his services to our city, to the Catholic cause, and especially of the poor and the outcast, and lastly of the United States Catholic Historical Society, the next volume of RECORDS AND STUDIES shall include an appropriate memoir in order that the name and the life of this model Catholic gentleman may be an inspiration to its future readers and may recall his eminent services.

"JOSEPH H. FARGIS,
"THOMAS F. MEEHAN,
"Committee."

Extract from Minutes of Meeting of the Board of Directors of the American News Company, Inc., held on Monday, March 12, 1923:

On motion, duly seconded, the following Resolution was adopted:

Resolved, that it is with a deep and lasting sense of personal loss that we record the death of our well loved friend and associate Stephen Farrelly. Some of us had known him intimately for forty or fifty years, and we can never forget the impression which his true heart in passing has left with us. It is of a warm and kind-hearted gentleman, sincere and unselfish, never so much disturbed by his own cares,

bravely borne, that he could not draw upon infinite stores of generous feeling for others in trouble or distress. To his sorrowing family we can only offer our heartfelt sympathy, and join them in a grief that is common to all who enjoyed the distinction of his friendship.

At a meeting of the Board of Directors of the New York Board of Trade and Transportation held in its rooms on Tuesday, April 3, 1923, the following Minutes were unanimously adopted:

IN APPRECIATION OF STEPHEN FARRELLY

With ripeness of years, which, in their passing, added only new charm to his character, and new sweetness to his urbane temper; with ever increasing and richer evidence of purity of soul and of spiritual light illumining his life so serene, Stephen Farrelly answered the last call on Friday, March ninth, Nineteen Hundred and Twenty-three.

He was much given to deeds of kindness, gentleness and charity unostentatiously bestowed. Time retrieved from exacting business obligations he ungrudgingly devoted to the many causes, religious, civic, public and altruistic, which claimed his sympathy and the approval of his broad mind, and in like generous proportion he devoted of his means.

Modest in demeanor, but with an alert mind he was a safe counselor. Regardful of the interests of others he was wont to sacrifice his own convenience to theirs.

He was, during many years, a Director, five years a Vice President, fifteen years on its Executive Committee, and always a devoted friend of the New York Board of Trade and Transportation.

We mourn his taking away as our loss, but with regard for the sorrow of those to whom he was attracted by sacred ties of kinship, we extend to his bereaved family the assurance of our sincere condolence.

Resolved, that the foregoing Minute in testimony of our love for our departed friend and associate be spread upon the records of the New York Board of Trade and Transportation and a suitable copy thereof, duly attested, be forwarded to his family.

EDWARD F. COLE,
WILLIAM M. CARROLL,
FRANK S. GARDNERS,
Committee.

HIERONYMUS MÜNZER: A RIVAL OF COLUMBUS

By the Rev. Joseph Fischer, S.J.

Translated from the German by Cornelia Craigie

Two years after the death of Columbus in 1506, the physician, Dr. Hieronymus Münzer, of Feldkirch, known as the "Columbus of Vorarlberg," died in the old imperial city of Nurenberg. Until very recently, nothing of the history of this distinguished man was familiar to the world, with the exception of what he himself writes in the document so valuable in connection with the history of the discovery of America, and known as the "Münzer Letter," dated July 14, 1493.

The "Münzer Letter" came to my notice for the first time about thirty years ago, the occasion being a lecture by Professor Franz von Wieser, of the University of Innsbruck. Treating of the history of the discovery of America, Dr. Wieser mentioned the fact that Hieronymus Münzer, commissioned by Maximilian I, addressed a Latin letter to John II, King of Portugal, containing the suggestion that he seek a route to Cathay, and Eastern Asia generally, through the West passage. For the execution of this plan, which would inevitably have led to the discovery of the American mainland, Münzer, also at the behest of the future Emperor Maximilian I, recommended the name of Martin Behaim, of Nurenberg.

The statement of the fact, hitherto entirely unknown to me, roused my enthusiastic interest, which was increased still more when Dr. Wieser added that the author of this remarkable letter was a native of Feldkirch. Since Feldkirch in Vorarlberg had been my second home for many years, and as I was destined to be Professor of Geography and History at Stella Matutina College, I then and there firmly resolved to make further investigation into the matter of this old citizen of Feldkirch, particularly in the town itself.

Years passed without the discovery in Feldkirch of any data regarding Dr. Hieronymus Münzer, or *Monetarius,* the Latin form of the name, which he used after the manner of the humanists, a verification of the proverb that a prophet is without honor in his own country. I had almost abandoned hope when, in the course of some other research work, I came across, in the City Archives of Feldkirch, an old book of records which was begun by "the Mayor and Corporation" in the year 1500, that within it "all sorts of matters and affairs" should be noted down for transmission to posterity. Much to my surprise I found in this old book a list of seventy-eight valuable *incunabula,* which Dr. Hieronymus Münzer, about the year 1508, had "arranged in his *Libery* and delivered" to the St. Nicholas Library at Feldkirch.

Through this fortunate discovery, which I have gone into very thoroughly in my paper: *"Dr. Hieronymus Münzer und die Feldkircher St. Nikolaus Bibliothek,"* published in 1916 in the Vorarlberg *"Archiv für Geschichte und Landeskunde,"* No. XII, p. 25, ff., my interest in Münzer was stimulated. Of the seventy-eight Münzer books mentioned in the list, not one was to be found in the libraries of Feldkirch, notwithstanding tireless research. However, in three other libraries in Vorarlberg and the Principality of Liechtenstein, six books came to light in the course of the year which bear the mark of ownership of Dr. Hieronymus Münzer, and which are included in the list mentioned above.

The fear that the priceless library had been lost in its entirety in the terrible conflagration which had destroyed the greater part of Feldkirch in 1697, was thus shown to be without foundation. A number of the valuable books, at least, had been sold before the fire. As it has not yet been established with certainty as to whether or not some of the precious *incunabula* have found their way into American libraries, I here give Münzer's mark of ownership, taken from the volume now before me, which contains the letters of St. Cyprian: *"Hic liber est mei Hieronimi Monetarii de felkirchen, artium ast medicine doctoris quem mihi comparavi*

Nureberge anno salutis 1489. *In ultimis diebus Ianuarii.*" As early as 1681, this volume had come into the possession of a priest. Father M. Valent. Kriss, of Triesen, in the Principality of Liechtenstein, and the price paid for it was forty kreuzer (M. Valent. Kriss, *Paroch. in Triesen,* Aō 81, Const. 40 X).

The happy discovery of the list of books made by Münzer for his native city aroused interest on all sides in the ancient and long forgotten Feldkircher. The Reverend Dean of the city, Dr. Müller, who has since died, remembered that the parish church of Feldkirch received annually from the city government a sum of money, which had some connection with a scholarship founded by a certain Münzer. Research in the City Hall revealed that an educational endowment, which traces its origin to Hieronymus Münzer and his brother Ludwig, was still actually being administered in the city. As the deed of endowment had been lost, a new one, justified by the foundation's century old observance, was drawn up in the year 1883. The discovery of the original of the old deed of endowment is a task which I have not yet accomplished.

However, to aid me in my work, the Recorder of the Province of Vorarlberg, Viktor Kleiner, very kindly called my attention to the fact that, in a volume recently acquired from the Archives of Bregenz, containing copies of old documents, there were to be found also copies of two endowments of Dr. Hieronymus Münzer. Further investigation established the fact that the first copy set forth the foundation of the Münzers for the weekly celebration of the Mass of the Blessed Sacrament (*Engel Amt*) for the year 1500; and the second, not alone the Münzer educational endowment of the year 1503, but, in addition, seven other foundations which donated to the poor of Feldkirch sums of money for clothing, wood, bread, meat, cheese, millet-pap, and alms. That these foundations should always be carried out in the proper spirit, a final clause was added, providing for a "collation" to be held annually for the Chief Magistrate of Feldkirch and his

Council immediately after the election, so that, at this plentiful repast, they should "rejoice in the memory of the founder," and, full of good dispositions towards him, hear once again the public reading of the deed of endowment.

The "collation" is no longer given and the reading of the deed has long ceased, but up to the present day, on every Thursday morning at half-past seven, the Mass of the Blessed Sacrament is celebrated, accompanied by Exposition, in the parish church of St. Nicholas, and as well, even to-day, the educational endowment still benefits the sons of the citizens of Feldkirch. The money set aside for the banquet of the City Magistrate and for the poor is now administered by the Department of Charities for the benefit of the poor of Feldkirch.

At the Mass of the Blessed Sacrament above mentioned, the silver monstrance presented to the church by our Hieronymus Münzer in 1506 is always used. The monstrance is a masterpiece of the first rank of the art of Nurenberg, and because of the purity and beauty of its late Gothic design is much admired by connoisseurs. (See my paper: *"Dr. Hieronymus Münzer und die Feldkircher silberne Monstranz aus dem Jahre* 1506," in *Vierteljahrsschrift für Geschichte und Landeskunde Vorarlbergs,* Vol. I, 1917, p. 1 ff.)

For themselves, their parents, Heinrich and Elizabeth Münzer, as well as for their ancestors and descendants, the two brothers, Hieronymus and Ludwig, left foundations for a *Missa cantata* and twenty low Masses. Stipends for all these Masses amounted to a large sum of money. This capital having depreciated, the number of Masses has been reduced, but it is still applied for the benefit of the deceased members of the Münzer family. Unfortunately the costly vestments and chalices, which were presented by the brothers Münzer to the parish church of Feldkirch, according to the parish records (the fact was called to my attention by the Reverend Dr. Ulmer), are no longer to be found.

Just as productive as the local investigation in Feldkirch were

the earlier researches regarding Münzer, up to the present little noticed, made in Nurenberg by non-Germans. A brief but very informing notice dealing with his own and his brother Ludwig's various and changing fortunes, we owe to Münzer himself. This *"curriculum vitae,"* written by Münzer in his own hand one year before his death, has been preserved among the manuscripts of the Germanic Museum at Nurenberg (No. 20805). Originally the quarto volume, bound in yellow parchment, consisted of two hundred and twenty-four numbered pages, but of these, only one hundred and thirty-four remain. In this "Notebook," Münzer kept an account of his revenues and his expenses, but he occasionally included also brief notes in connection with himself and his family.

Thus one finds, as Dr. Frommann brings to our notice as early as 1879, in *Anzeiger für Kunde der deutschen Vorzeit,* Vol. XXVI, 357 ff., the following entry for September 26, 1507, on the back of the one hundred and eleventh page:

"Ludwig Müntzer, my brother, and I, Dr. Jeronimus Müntzer, from our youth up, lived in poverty for forty-six years. Our combined riches consisted of four 'sword-groats,' which is twenty-four pfennige. I gave [him] three and kept [one 'sword-groat'] six pfennige. After this, with the help of some pious people, I became *magister artium.* Then in four years, by my labors in Leipzig, I became master of about four hundred florins. Of this amount, I loaned my brother-in-law Muntzinger [in Feldkirch] a hundred and fifty florins, and my brother a hundred and fifty. With this, my brother bestirred himself [began] to engage in trade. I next became doctor in medicine in Pavia and returned to Nurenberg. Here fortune favored me, and I earned five hundred florins the first year."

Notwithstanding these comfortable circumstances of our Dr. Hieronymus, the days of "poverty" for the two closely united brothers were not yet passed. On the contrary, just at this time, the brother of our Hieronymus began once more to experience the

direst need. "My brother," so we read further on in the narrative, "came at this time to Leipzig. There he took a wife. She died in childbirth in the first year of their marriage. After this, he lost all that he had at Schneeberg (in the present republic of Saxony). Meanwhile, things went well with me at Nurenberg. Then he came to me at Nurenberg. There I helped him and went security for him for brass, wire, wax and other things, and conducted his business here alone for seven years, leaving him all the profits."

Upon the days of poverty followed, from 1483 on, those of opulence. "Thereupon I added my money to his and [we] collaborated in trade for twenty-four years (page 112), and [thus] did [he] attain such riches that he was able to conduct our [affairs] alone, and [he] bought out my share of the business, and gave me 13,793 florins." Originally the figure stood at 14,000 florins, but this is crossed off and, in the margin, is set the sum decreased by seven florins.

With unselfish brotherly love, our Hieronymus turned over to his brother "all the ready money," together with "the third part of the earnings," which had been "due to him himself for the last two months." "Thus, he now has," run the final lines of Münzer's statement, "both our portions, and so has bought me out. I have accepted this with equanimity, that I may now have rest, and that he may be more fully satisfied with his double profit. May God grant that all may go well with him!"

If one adds to the forty-six years of poverty the twenty-four years of ever increasing riches, it is evident that, in 1507, the date of the statement quoted above, Dr. Hieronymus Münzer was seventy years of age. The year of Münzer's birth, then, hitherto designated as "unknown," can with certainty be put down as 1437.

Like Frommann, Dr. W. Lochner, the former Recorder of Nurenberg, has, thanks to his access to the archives, given us many interesting facts concerning the family relations of the Münzers in his paper: *"Die Münzer, Hieronymus Holzschuher*

und die Furtenbacher" (*Anzeiger für Kunde der deutschen Vorzeit,* Vol. XXII, 1875, p. 76 ff. and p. 97 ff.). A particularly important source at the disposal of Lochner was Münzer's will, which however is no longer to be found. The will informs us that two sisters of Münzer had married in Feldkirch. One, named Anna, was the wife of Johannes Munziger, citizen of Feldkirch, whose name is already familiar to us. The other, "the *Furtenbachin,*" Barbara by name, is the ancestress of the Feldkirch line of the family of Furtenbach, which still flourishes in that city today. (In the *"Genealogisches Taschenbuch der Adeligen Häuser Osterreichs,"* Vienna, 1908, p. 166, it is stated that Barbara, daughter of Heinrich Münzer, married in the year 1490 Hans II Furtenbach. She died in 1523.)

Lochner gives us also other very valuable data regarding Münzer and his family, to which we shall revert again more fully. However, regarding Münzer's sojourn as a student in Leipzig and Pavia, Lochner gives us no information. But the gap is filled through the rolls of the University of Leipzig and other documentary evidence, which I have been able to obtain through the courtesy of the directorate of the Nurenberg Archives and the kindness of Dr. E. Ph. Goldschmidt, the Viennese authority on Münzer.

In the rolls of Leipzig University, edited by Erler, we find an entry (I, 248) to the effect that Hieronymus Münzer, of Feldkirch, matriculated at Leipzig in 1464 (therefore at the age of twenty-seven years). In 1467, at the age of thirty, he received his baccalaureate degree (Erler, II, 204), and on the 29th of December, 1470 (aged thirty-three), became *magister artium* (Erler, II, 224). As we have already learned from Münzer himself, his university course was made possible for him by "pious people," and after attaining the dignity of *magister artium,* "in four years at Leipzig, he became master of about four hundred florins." He next tried to gain his livelihood at the Latin School in Feldkirch, but his efforts were unavailing, for he was unable to

collect any payment from his scholars. In a marginal note in his edition of Juvenal (Milan, 1474), he mentions laconically the *"scholares in Feltkirch, a quibus non potui habere solucionem"* (Dietrichstein Library, 127). Goldschmidt discovered this edition of Juvenal, together with one hundred and sixty-two printed works in eighty-nine volumes and seven manuscripts, from Münzer's library, in the Dietrichstein (*Fidei comissa*) Library. The titles of these books, with their most important contents, he has very generously placed at my disposal, thus making it possible for me to publish for the first time many new facts concerning Münzer's life and scientific accomplishment. Quotations from the various Münzer books in the Dietrichstein Library will be designated by the initials D. L. and the library number. My most grateful thanks are due once more to Dr. Goldschmidt for his kind cooperation.

As his position as instructor in the Latin School of Feldkirch failed to provide our Münzer with the means of livelihood, he must have acceded with alacrity to the proposition of the Nurenberg patrician Tetzel that he accompany as "warden" his son Anton, and other students from Nurenberg, to the far famed University of Pavia. That Münzer attended the lectures of the course of medicine at Pavia in 1476 and 1477 is stated in his business Memoranda, written with his own hand, in eight volumes in the Nikolsberg Library. For example, we may quote the following from the reprint of Avicenna (1473): *"Hic liber est mei, Jeronimi monetarii de felkirchen, quem mihi comparavi in studio papiensi dum facultati medicine ibi studerem anno domini* 1477" (D. L., 94). We know that he lived in Pavia as "warden" of the younger Tetzel and other students from Nurenberg on the testimony of the younger Tetzel himself, who was elected first Burgomaster of Nurenberg in 1507. One year after Münzer's death, therefore in 1509, Tetzel wrote to Johann Cochläus, famous in later years as the champion of the Catholic Church in Germany, that it was his "suggestion that several young sons of citizens should be sent to Italy to study, who would for some years spend

themselves [pass the time] with you, and whose overseer [director] you would be. Perhaps one among them would attain to great learning there, as did formerly Dr. Jeronimus Münzer, who through me and others rose to eminence." This letter, which is published by Heumann, *"Documenta litteraria,"* Altdorf, 1758, p. 265, and which is so illuminating for students of Münzer's biography, was kindly called to my attention by Dr. Goldschmidt and by the directorate of the Nurenberg City Archives.

As is already known, Münzer received his degree of doctor of medicine in Pavia in 1478, and shortly afterwards, on Saturday, May 16, 1478, he was admitted to the practice of medicine in Nurenberg (Lochner, l. c., p. 76). The reason for Münzer's choice of Nurenberg as his residence can doubtless be found in the fact that his medical studies had been made as "warden" of the sons of patricians of Nurenberg.

On Thursday, February 29, 1480, Münzer became a citizen of Nurenberg on payment of forty florins, city currency. In the same year, on Monday, July 3, 1480, he married Dorothea Kiefhaber, daughter of a wealthy merchant of the city.

Our Hieronymus Münzer was now a rich man, and it was possible for him frequently to return to Italy. In 1481, we find him again in Pavia. Two valuable *incunabula* which he brought back with him from Pavia to Nurenberg in 1481 (D. L., 340 and 346) still bear witness to this fact. When in 1483, or, according to the Nurenberg Chronicle, 1484 ("In September, 1484, I left Nurenberg," declares Münzer himself in his account of his travels, to be referred to again further on), an epidemic broke out in Nurenberg, our Hieronymus lost no time in returning again to Italy. In Rome, he acquired the work of Claudian, "The Rape of Proserpine" (D. L., 345), as well as two works of Blondus Flavius, *"Roma instaurata"* and *"Italia illustrata,"* which are bound together in one volume (D. L., 209). The inscription in Blondus Flavius will be interesting to every book-lover, according to which, Münzer "bought this noble work in Rome, under the very portal

of St. Peter's, and brought it back to Nurenberg with him in December, 1483" (*"Hunc nobilem librum comparavi mihi Roma sub porta Sancti petri, ego hieronimus monetarius de feltkirchen arcium medicineque doctor, mecumque ad Nurembergam adduxi in diebus decembris anno salutis* 1483"). In November, 1483, he acquired in Naples Gordonio's "Lilium Medicine" (D. L., 107), and in Milan, "on the return journey from Rome," in December, 1483, Boccaccio's *"Genealogiae deorum, de montibus, silvis"* (Reggio, 1481), and two other works in addition (D. L., 146, 444 and 532). Münzer has described this journey briefly, as well as that to Maastricht which immediately followed it, on the introductory pages of the volume of miscellany, D. L., 63, which Dr. Goldschmidt rightly declares to have been bought by Münzer during his sojourn in Italy in 1483-4. The price mark is missing, as the old binding has been replaced by a new one.

In 1489, Münzer again turned his steps towards the Sunny South. Two *incunabula* bear witness to his presence in Pavia (D. L., 133) and Milan (D. L., 192), both with the further information that the acquisitions were made in the month of November.

Münzer became a "nominee of the Greater Council" in Nurenberg in 1493, a proof that he was the possessor of a house in that city (Lochner, l. c., p. 97). When, in 1494, the plague broke out there, Münzer once more left the city, this time directing his steps to Spain and Portugal. On the second of August, he started upon the journey in the company of three young men, Anton Herwart of Augsburg, and Kaspar Vischer and Nikolaus Wolkenstein of Nurenberg, sons of rich merchants (Lochner, 77). Münzer has left a full description of his travels. This account is now in Munich, and we shall come back to it again in dealing with the Münzer documents preserved in that city.

Münzer does not appear to have purchased any books in Spain and Portugal, but on the return journey (1495), he acquired two valuable volumes of collected writings in Paris, as we

see from the purchase marks (D. L., 296 and 310). The apparently erroneous dating, "March, 1494," of the purchase marks can be explained, as Dr. Goldschmidt has already shown, by the fact that in Paris, the new year began with Easter, and that therefore "1495" was written only after the 29th of April.

Three years later, on July 3, 1498, Münzer married his only child, his seventeen-year-old daughter, Dorothea, to Hieronymus Holzschuher, whose father was a distinguished patrician of Nurenberg and whose portrait by Dürer's master hand is well known to all lovers of German art. The marriage was celebrated with more than ordinary magnificence at the City Hall of Nurenberg (Lochner, p. 77).

In 1506, Münzer comes back upon the wedding of his daughter in the "Notebook" already previously mentioned. He designates (erroneously?) the 4th of July, 1499, as the day of the ceremony. The account goes on, half in German, half in Latin: "She was apparelled nobly for him, and there took place *magnificas nupcias,* which cost me *omnes expenses nupciales: in vestibus: commissationibus et omnibus aliis pey* 600 six hundred florins" (Frommann, *"Anzeiger für Kunde deutscher Vorzeit,"* Vol. XXVI, Nurenberg, 1879, p. 358).

An outlay of six hundred florins was exceptionally large for those times. The marriage portion also was considerable. Eight hundred florins were given by Münzer immediately, and, at the end of the year, twelve hundred more as dowry "in the association," that is, the business carried on by Ludwig and Hieronymus Münser in partnership since 1483, from which our Hieronymus retired in 1507, as we have seen. The lucrativeness of this business may be appreciated when one learns that the dowry of two thousand florins had increased in eight years to five thousand (Frommann, p. 358 ff.), as well as from the fact that the formerly needy Ludwig Münzer was in a position, as early as 1487, to wed the daughter of Jobst Mayr, a wealthy merchant of Nurenberg, and to acquire his own house in the city. Further-

more, in 1507, he owned no fewer than four houses in Nurenberg and four farms, with broad territories, including forests and cultivated fields, outside the town. (See Lochner, p. 97 ff., and the Vorarlberg Archives at Bregenz.)

Hieronymus Holzschuher lived with his wife and their three children, Hieronymus, Ludwig and Wolfgang, in the home of his father-in-law. The cost of the support of these five persons for eight years was reckoned by Münzer to be about a thousand florins. Münzer paid all these expenses gladly, as his son-in-law was a good man and true, and affectionate and considerate towards his wife, by whom he had five fine sons, of whom in 1506 three were still living. "May God prolong the threads of their lives and those of us all, so that they may live in the love of God and in charity towards their neighbor, in their own eyes and before God and men" (*"Deus protelet eis et nobis omnibus stamina vitæ: ita ut in amore dei et caritate proximi et sibi ipsis, deo, hominibus vivant."* Frommann, l. c., p. 359.). Thus Münzer closes this particular memorandum.

Hieronymus Münzer died on August 22, 1508. By direction of his will, he was interred in the tomb of his grandparents in the Church of St. Sebaldus in Nurenberg. Lochner rightly concludes (p. 78) from the statement in the will: "tomb of the grandparents in St. Sebald," that Münzer, either on his father's or his mother's side, was, "although born in Feldkirch, at least by descent a Nurenberger."

Of the wealth of data which the archives and libraries of Nurenberg have to offer regarding the relatives of Hieronymus Münzer both in Feldkirch and Nurenberg, we can give no account here. We will now turn to the sources of information regarding Münzer to be found in Munich. These are all together in the former Royal Court and State Library, and contained in thirteen different volumes from the formerly existing Schedel Library, which has been incorporated with the State Library.

Dr. Hartmann Schedel, the founder of the Library which bears

his name, regarding the origin and importance of which the late lamented Dr. Richard Stauber has given us such valuable information in his work *"Die Schedelsche Bibliothek"* (*Studien und Darstellungen aus dem Gebiete der Geschichte,* Vol. VI, Fasc. 2 and 3, Freiburg, 1908), was a special friend and admirer of our Hieronymus Münzer. Like Münzer, Schedel was also a physician by profession, but in addition to the practice of medicine, he gave himself up with enthusiasm to intellectual pursuits. His chief claim to renown is his great Latin and German world history, the Schedel or "Nurenberg Chronicle," of the year 1493. In the composition of this "Chronicle," he was aided by our Münzer very materially, a fact little known hitherto. In the complete edition of the "Chronicle," there is no mention made of Münzer, but in the manuscript copy of the Latin edition, Schedel writes with his own hand a transcript of a letter written by our Münzer, from which it may be established with certainty that we owe to the latter the exceedingly significant "Germania-Map" (measuring 580 x 390 millimetres), which was of substantial assistance for the comprehension of the Chronicle by the people of that time. But Münzer also had an important share in the composition of the text. Schedel thankfully acknowledges his indebtedness to him in an Epigram, which praises Münzer's achievements in the highest terms.

My fellow-Jesuit, Father Robert de Nostitz-Rieneck, has very kindly copied for me the text of the letter, which covers many folio pages, and of the Epigram. We shall quote here only that portion of the letter that relates to the "Germania-Map," as this is the oldest modern Germania map made from a wood-cut of which we have any knowledge. It runs: *"Addidi similiter in calce tabulam communem locorum Germania cum confinibus suis ab oriente et occidente, quo longitudo et latitudo Germania ante oculos sita magis elucesceret."*

Hartmann's Epigram *"Ad Hieronimum"* was published in 1854 in the fifteenth volume of the "Serapeum," p. 145, but in that

text, several atrocious errors slipped in, so we give here a corrected reading:

"Oribus et faneat dextra musa mihi
Non valeam meritis digno tibi carmine grates
Solvere nec laudes tollere ad astra tuas,
Quas quum tibi re non possum, habebo
Arcano fixum pectore Hieronimum."

Not only do we owe to Schedel the copy of Münzer's letter which informs us of his cooperation in the famous "Chronicle of Nurenberg," but, as well, a transcript of Münzer's account of the discoveries of Henry the Navigator on the West Coast of Africa, particularly the shores of Guinea (*De inventione Africae maritimae et occidentalis videlicet Geneae*).

In the Latin manuscript of the *Codex latinus monacensis,* Munich State Library, 431, Schedel copied this account, joined to another much longer narrative of Münzer's, describing his extended journey to Spain, Portugal, France, the Spanish Netherlands and Lower Germany, in the years 1494 and 1495. These copies, so significant for the history of Spanish and Portuguese culture during the period of the great geographical discoveries, and indeed for the history of the discoveries themselves, were brought to the attention of the public in 1847 by the then librarian of the Munich State Library in his excellent study: *"Uber Valentin Fernandez Aleman und seine Sammlung von Nachrichten über die Entdeckungen und Besitzungen der Portugiesen in Afrika und Asien bis zum Jahre* 1508" (Valentin Fernandez Aleman and his collection of data regarding the discoveries and possessions of the Portuguese in Africa and Asia up to the year 1508), in *"Abhandlungen der königlichen bayerischen Akademie der Wissenschaften," historische Klasse,* 1847.

Valentin Fernandez was a German printer, established in Lisbon, who had served Münzer as interpreter during the latter's sojourn in Portugal (Schmeller, p. 9, with a reference to the testi-

mony of Valentin himself, folio 207 of the Codex hisp. 27 in the Munich State Library).

Münzer's account of the discoveries of the Portuguese on the West Coast of Africa has been published as well by Friedrich Kunstmann, also in the *Abhandlungen der königlichen bayerischen Akademie,* under the title: *"Hieronymus Münzers Bericht über die Entdeckung der Guinea durch den Infanten Heinrich von Portugal"* (The account of Hieronymus Münzer of the discovery of Guinea by the Infante Henry of Portugal), Vol. VII; 1854, p. 289-362. This narrative of Münzer's was the result of a personal interview with King John II of Portugal. Four times was Münzer invited to the King's table in November, 1494, and the latter conversed with him for eight hours on the subject of the latest discoveries and other scientific questions, while the others present looked on in silence.

Münzer's report of his travels through Spain, Portugal, France, the then Spanish Netherlands and Lower Germany, up to the present, has been published in its proper continuity by no one. However, Münzer's journey through Spain and Portugal finally has been published in the *Revue hispanique,* Vol. XLVIII, New York and Paris, 1920, with a very excellent introduction by the Munich scholar Professor Ludwig Pfandl. The oftener one reads Münzer's smooth-running Latin words describing his journey, the more instructive and interesting do they become. The well-known writer of literary history, Farinelli (*Rivista critica,* III, 62), designates Münzer's description of his Spanish travels as the most interesting document of its kind which the Middle Ages have produced. (*"Es este, según mi humilde parecer, el más interesante viaje por España de la Edad Media."*)

Not only was Münzer received in audience by King John II of Portugal, but was accorded a like honor by their Spanish Majesties, Ferdinand the Catholic, his Queen Isabella, and John, the heir to the throne. The speech which he delivered on this occasion extemporaneously (*"aus dem Stegreif"*) has been preserved

for us by Schedel's copy. Of paramount interest to us is "the new wonder" (*miraculum novum*) which came under the observation of Münzer and his companions at Seville. "Here we saw," runs the discourse, "a new species of men, men unknown up to the present time, brought here from the Indian Islands (the Antilles), discovered under the auspices of Your Majesties" (*"Vidimus novos homines seculo nostro incognitos auspicio vestro Indicis insulis repertis illuc allatos"*). The desire to see the sovereigns who, with God's assistance, had brought such marvellous things to pass, had, he declared, been the object of his visit to Madrid. The speech closes with a ringing appeal to their Majesties to free from the yoke of the infidel the Holy Land of Palestine.

After the address of thanks, pronounced in the name of the King and Queen by a learned Prior of the Congregation of the Holy Ghost, which however was not copied by Schedel, the favor was extended to Münzer of remaining to hear the discourse of the much admired humanist of that time and famous historian of the period of the discoveries, Peter Martyr, before the noble pages of the royal court. Afterwards, these pages recited for Münzer parts of Juvenal, Horace and other writers.

We mention only in passing that, on his homeward way, Münzer was permitted to pay his respects also to the Ruler of Navarre (the Queen being at that time in mourning and admitting none to audience). But we must linger for a moment over the copious information which Münzer gives us regarding the Saracens, who at that time were still living in great numbers in many different parts of Spain. Münzer praises again and again their competence and industry. According to him, their houses were miserable looking from without, but the interiors were marked by a marvellous neatness and cleanliness. From one in religious authority among them, he obtained some very detailed information in regard to their conjugal relations. Bad odor of breath in the case of the woman constituted ground for divorce. With wondering

admiration, Münzer contemplated the mosques which had been converted into churches. The beauty of the Alhambra so overwhelmed him that he was unable to put into words an adequate description of it.

Most affecting is his simple easy recital of the suffering and of the joy experienced by the Christian slaves languishing in Malaga in strict confinement in dungeons of stone, who were finally liberated by their Catholic Majesties. After the conquest of Malaga, writes Münzer, the attention of the King was called to seven hundred and fifty-two captive Christians, on the point of dying of starvation. Chicken broth and other similar nourishment to revive them were immediately ordered by the King. Among the prisoners were a German from Zurich, named Heinrich Murer, who had endured this inhuman slavery for four full years, and a very old man, who had languished in captivity for forty-eight years. Turning to this man, the thirty-six-year-old Queen asked: "What wouldst thou have thought had they told thee in the first year of thy captivity that thy deliverer had not yet been born?" Sadly answered the liberated captive: "I should in truth have died of grief!"

Led by one carrying a small wooden cross, the released prisoners pressed forward towards the sovereigns, loudly sobbing and crying out: "Thou art come, Saviour of the world, and hast freed us from the night of hell!" But the King and Queen cast themselves down before the cross, and exclaimed amid their tears: "Hail, O Cross, thou, our only hope! Not to us, not to us, but to thy Name give glory!" Oh, what mingled woe and joy dominated that scene! (*O quantus luctus mixtus gaudio aderat!*)

Information just as valuable as that given regarding the condition of civilization in Spain and in the other countries which he visited was furnished by Münzer in connection with the new lands discovered by Columbus. In Malaga, he came into contact with Brother Bernard de Boil, a companion of Columbus on his second voyage, and at that time Superior of the Convent of the

Friars Minor at Malaga. "As an expert explorer," according to Münzer's narrative, "he was sent to the Indian Islands. In Madrid, he was much trusted by the King, and he it is who has told me of the Islands" (. . . *frater Bernardus de Boil. Qui ad insulas indicas ut verus explorator missus est. Et tibi familiarissimus in Madrid apud Regem fuit. Et de insulis mihi dixit*).

Another authority on the subject of the Indian Islands from whom data were gleaned by Münzer was Brother Oliverius de Britannia, General of the Franciscan Observants. The valuable information regarding these islands (*"plura de insulis Indicis"*) given by Brother Oliverius to our Münzer when the former visited Nurenberg, June 24, 1501, was made by Münzer the subject of an interesting essay of his own. The extract in Schedel's copy closes with the words: "As you will perceive from what follows." (*"Ut ex post audies"*). Unfortunately I have not yet had the satisfaction, in spite of many labors, of bringing to light either the original or a copy of the assuredly very important disclosures left by Münzer relating to America and its discovery by Columbus. The title of the essay should be: *"De inventione insularum Indicarum."* We enumerate several sure signs by which it may be known; the name of the author (*Monetarius de felkirchen*), the names of those responsible for the information (King John II of Portugal, Brother Bernardus de Boil, and the General of the Franciscan Observants, Oliverius de Britannia); in addition to those of the German printer, Fernandez Valentin, and of Martin Behaim of Nurenberg.

May it be the good fortune of one of the friendly readers of Historical Records and Studies to discover either the original or a duplicate of Münzer's work on the Indian Islands mentioned in Schedel's copy. I shall defer to another occasion a statement of the value of other copies made by Schedel, especially the copy of a portion of Münzer's Latin letter, referred to at the beginning of this paper and of such great significance for the history of the discovery of America. It suffices here to say only this,

that in this letter to John II, King of Portugal, Münzer advanced exactly the same reasons for the existence of the West Passage as did Columbus.

Münzer's Latin letter to King John II, King of Portugal, was at once translated into Portuguese and repeatedly printed. Until recently, there were only two copies known of the printed letter. They were the product of two different presses. One is preserved in the Library of Evora, Portugal, and the other, in the State Library at Munich. Over a year ago, my fellow-Jesuit, Father Carl Silva-Tarouca, called my attention to a third copy, which he had discovered in the Rossiana. This has been photographed by Father Peitz, S. J., and it is my intention to publish a facsimile of it at some future date. I wish to return grateful thanks to my generous friend, Father Silva-Tarouca, on this occasion when I take pleasure in announcing his happy discovery to the public for the first time.

Out of the abundance of literary works on the subject of the Münzer Letter, the following may be mentioned: Henry Harrisse, "The Discovery of North America," London-Paris, 1892, p. 392 ff.; Herman Grauert, *"Die Entdeckung eines Verstorbenen zur Geschichte der grossen Länderentdeckungen,"* in *Historisches Jahrbuch der Görres-Gesellschaft,* Vol. XXIX, 1908, p. 304 ff.; Henry Vignaud, *"Histoire critique de la grande entreprise de Christophe Colomb,"* Paris, 1911, p. 414 ff.; Joseph Fischer, S.J., *"Der Nürnberger Arzt Dr. Hieronymus Münzer* (+ 1508) *aus Feldkirch als Mensch und Gelehrter,"* in *Stimmen der Zeit,* Vol. XCVI, 1919, p. 148 ff.

THE FIRST CATHOLIC NOVELIST IN NEW ENGLAND

By the Rev. Michael Earls, S.J.

It is easy to believe that there have been many mute and inglorious Miltons in all the plentiful lands of literature, and that, through accident or intention, literary history has failed to record some achievements of the pen which, had they been preserved, might still abide in the treasure-house of classics. The rescue of Virgil's Eneid is an instance that every schoolboy knows. But it is rare to find a mute and inglorious silence in regard to a writer who attained a half-century of public success in his lifetime, not merely in his own country, but internationally as well, and who, fifty years later, is left unmentioned in any manual of literary history. Though Homer, as legend claims, went begging his bread through seven unappreciative cities, he was afterwards acclaimed by cenotaphs of fame in those cities. To mention another giant instance, Dante's voice echoing in that plaintive and poignant line, "How steep is the stair of exile, how bitter alien bread," re-echoes across the world and the centuries of recognition. Even in these United States, Hawthorne remained for years the obscurest man of letters in America.

It is, therefore, a matter of no great surprise, though it is one for curiosity and interest, that a silence, complete and unique, in the pages of American literary history attends the name of "Paul Peppergrass," the *nom de plume* of Father John Boyce, who was the first Catholic novelist in New England, and who today, eighty years afterwards, remains, not merely in the chronological count but in critical estimate, New England's first and foremost Catholic novelist. We are not to state here in any estimate of his work that he was a supreme artist in the craftsmanship of letters; but at the very outset we can unhesitatingly advance a comparison which will locate him in a list.

Father Boyce, on the score of technique and of didactic purpose, deserves to be on the same ground with Canon Sheehan and

Monsignor Benson. Little mannerisms of his time will appear as defects in the light of present-day principles of structure and development; but in art and intention, that is in the ethics of his propaganda, Father Boyce is in the school of the afore-mentioned novelists. They surpass him in the extent of product; but had his arduous missionary career been less imperative upon his time, he would have equaled them also on this score. Moreover, when one observes his genius and its output it is more than conjecture or enthusiasm to say that he would have produced one great masterpiece. I am led to think, from a remark in one of his prefaces, that it would have been a great historical novel upon a subject beloved by him, a name, indeed, deserving of love, Mary, Queen of Scots. Despite the insistent demands upon his time, and zeal for missionary pursuits, he managed to serve the apostolate of the press also with enlightened zeal. The contemporary saying of Lacordaire, "Let us crucify ourselves to our pens," must have been a motto above his desk. His manuscripts were numerous. His lectures on "Mary, Queen of Scots," on "Queen Elizabeth," on "Sir Thomas More," and on "The Influence of Catholicity on the Arts and Sciences" made him famous in all the Eastern States. His correspondence was with the celebrities of the day, with Smith O'Brien and D'Arcy McGee, and with Dickens, Lever and, strange to say, with Eugene Sue, whose pernicious writings, however, Father Boyce did not fail to condemn. All the manuscripts of his lectures and his correspondence were destroyed at his own request a few days before his death. We are surely allowed to regret such a request and its fulfillment. Here was material, indeed, for a worthy chapter in American letters, a chapter which now is covered by a mute, inglorious silence.

The three novels of Father Boyce remain; a trilogy, they may be called, of Catholic motivation, with characterizations out of the Ireland of the Forties; of Elizabethan England, and of Yankee Americans sojourning in the Ireland of the Sixties. These novels, in the manner of the day, have their sub-titles: "Shandy McGuire,

or Tricks Upon Travellers"; "The Spaewife, or the Queen's Secret"; and "Mary Lee, or the Yankee in Ireland." We have already conjectured that there was to be another novel. In the pleasant preface to "The Spaewife," Paul Peppergrass conducts a dialogue with an imaginary and scornful critic, thus: "I intended to make Elizabeth's character the principal ground of my vindication of Mary Stuart in another story, designed to form a sequel to 'The Spaewife.'"

"Another!" Drippindale exclaimed. "Humph! Good, excellent. Another, indeed; so you've resolved to write another. Upon my word and honor, that's very clever."

"Certainly," I replied, "that was my intention, if the public does not absolutely forbid it."

"So you've resolved to enter the lists as the redoubtable champion of the Queen of Scots and break a lance with Hume, Robertson, and the rest of that ilk? By the by, Paul, you are growing a mighty courageous youth."

The prospect here expressed was not realized. And a wish made upon another theme by an American critic was left unfulfilled. Said the *National Democratic Quarterly Review* (Vol. I, p. 363) at the conclusion of a studious essay on these novels: "It is to be hoped that Dr. Boyce, after having so happily pictured English and Irish character, will devote himself to an American subject, and enrich our literature with a national story. How many a prolific theme lies buried in the legendary lore of the Revolution, which, to the racy pen of Paul Peppergrass, would afford inexhaustible material for a great historical novel."

But before we offer a consideration of some details on the art and ethics of these novels, a biographical note should have its place here, and a word also upon the New England of that day.

John Boyce was born in Donegal in 1810. He must have had an immediate environment of some promise in the social and educational ways, for though England allowed the Ireland of that day only thin strata of opportunities, both in education and indus-

trial and agrarian economics, Boyce's father is described as "a respectable and wealthy citizen, proprietor of the principal hotel of the town, and one of the magistrates of the county." One of the sons of the family became later the owner of a part of Donegal known as "the old town." Here was an environment which would tend to educate the young child into a satisfaction with the prevailing conditions of the British system of government, and induce an apathetic tolerance towards its tyrannical system of mis-government. Indeed, it is related that the father was "a moderate upholder of the English administration." But John, from his earliest years, steeped himself in the mentality and moral force of the traditional patriotism. From the public platform in his American years he championed the cause of "the distressful country" with the fulness of his oratorical powers. In the columns of the *Nation* he became an ardent contributor with Davis, Duffy and Mitchell, arguing with them that the education of the masses is the best means towards the regeneration of Ireland. J. Fairfax McLaughlin, from personal consultations with Father Boyce, has left a comprehensive paragraph upon this point:

"Whatever might have been the views Boyce entertained in earlier life with regard to the efficacy of the sword in providing a solution of the miseries of Ireland, it is quite certain that, for many years before his death, he regarded revolutionary schemes as, at best, of doubtful expediency. He was too well aware of the relative power of the Irish people and the British Government to look confidently for redress on the listed field. As he often said, the experiment had been made again and again, and that often had Ireland run red with the blood of her bravest sons. The sword and the block, exile and confiscation, made up the mournful record of Irish history, and never failed in completing the full measure of persecution and servitude. His mind was too conservative, and his observation too extensive to allow him to expect remedies where lurked only disaster. Let an *emeute* occur in a most distant county, and the whole land is placed under martial law. He had

come to know that *punic faith* would be broken, and revenge gather its harvest of destruction whenever the slightest popular indiscretion afforded a shadow of justification for the wanton exercise of power."

Father Boyce continued, however, to educate the opposition against England's tenure of Ireland; against the unjustifiable claims and the tyrannical enforcement of that injustice. His argument on Edmund Burke's defense of England's imperial politics and of Ireland's benefit in a union with her political mistress is an unfailing presentation of the leading points in the Irish case. It is the argument of a philosopher and historian as well as of a patriot. He is a political economist, also. In the pleasant yet virile satire of passages in "Shandy M'Guire," he condemns the landlord and tenant system; and it is not surprising to be told that these strictures on that economic destructiveness had their telling effect in circles where they were aimed, and brought a letter of criticism even from his own father. The "Castle Party" in all its branches had to feel ill at ease. If England controlled the newspapers of the world (those "whispering galleries," as Hawthorne calls the press) here was a publicist in America, already employing the platform and the printed page for the reconstruction of American opinion upon a hitherto unagitated subject.

Returning from this digression about Boyce's service to that realm of propaganda, let us note the line of his education in the schools. From his early boyhood he was accounted "a lad of parts," both intellectually and physically. He was an athlete; and, says the phrase of a paragraph on this score, "*facile princeps* of the town of Donegal"; a pentathlon prize-winner we would say, since his laurels were counted in jumping, running, riding a steeplechase, and handling a boat. There was more power in his elbow with the pen and ink. He was writing verses at the age of ten. There were no Bardic schools in those days; little survived of the ancient culture in that elaborate versification which Doctor Sigerson and others have revealed to us in their translation of old

Gælic poetry. The models were for the most part in Boyce's day the accepted forms of English metre, yet with echoes out of the older system as retained by the Hedge schoolmasters and the poor street balladists. An example of this may be seen in a ballad of "Shandy M'Guire." Yet he knew the classics of other literatures. Byron was his favorite poet, and he had an estimate of praise for the author of "Childe Harold," which the best critics of our day will accept. And, without agreeing with a statement he advanced upon Latin literature, we must admit, however, that it is distinctive in its unusual selection, and indicates the width of the scholar's reading, namely, when he named Lucan as his favorite author among the ancient classics, and even when discussing literary questions later in life, he still maintained that the *Pharsalia* was the Latin epic of antiquity.

From his classical studies at the local schools, Boyce proceeded to the preparatory seminary at Navan in the County Meath, and it is recorded that he won honors in rhetoric and philosophy. Maynooth, the Alma Mater of intellectual giants, became his school in theology. Here also his name stood high on the honor list. Ordained to the priesthood, he labored for eight years in what was called the Irish Mission; then in the great Exodus of the Irish in the Forties, he bade adieu to his native land, to follow and serve the needs of his exiled brethren. He arrived in the United States in 1845, and began his missions in Eastport, Maine. The following year he was sent to Worcester, Massachusetts, and from that center his priestly zeal carried him up and down the county for sixteen years. He died at St. John's in Worcester, on New Year's night, in 1864. Indicative of the esteem of the community is a recording note about the funeral: "It was the largest that ever took place in Worcester; over five thousand people marched in the cortege; and the office of the dead was chanted by about forty of his brother clergymen."

The chronological points here touched upon invite the attention of a fuller note in regard to the Catholic settlement and growth

in that section of mid-New England. We have no documentary mention of Catholic families in Worcester until 1826. The Blackstone Canal, which was begun in Providence two years previously, engaged laborers who were for the most part Irish. These and their families moved into Worcester when the Canal operations arrived there. "The Irish dug themselves into Worcester through the Providence Canal," facetiously wrote Samuel Green in his history of the city. Worcester was then "a quiet, little town of 7,000 inhabitants." Westward from Boston came the occasional priest to serve the few Catholics. In 1838, Father James Fitton built upon the hill of Packachoag, which is the present site of Holy Cross, his little Seminary of Mount Saint James, and in 1843 he presented the school and its surrounding sixty acres to Bishop Fenwick of Boston. Hopes and plans for a school elsewhere had already been nurtured and achieved in part by Bishop Fenwick. From his cathedral of the Holy Cross in Boston, with New England as his territory, he directed his prospects towards the Catholic settlements in Maine, and opened a school, which he called Holy Cross, in a village named in his honor, Benedicta. But, receiving the magnificent gift from Father Fitton, he immediately centered his attention on that larger vision, and at once called the Jesuits to take charge of the college in Worcester. This was in 1843, in the decade of the great Irish immigrations.

Father Boyce, we have noted, was assigned to Worcester in 1846. It is a pleasure to observe that in those far-off days of Catholic poverty and humble endeavor, a group in the shadow of the towers of Holy Cross was gathering for the apostolate of the pen. In that decade in the larger world of English literature, Thackeray, Dickens and Lytton were the high priests; on the Harvard campus in Cambridge, were Longfellow and Lowell; and elsewhere Cooper was laying down his pen in death, and Hawthorne was at the height of his powers. Yet in the very heart of the commonwealth, the Catholic group, although engaged most directly in religious ministrations and education, was climbing the path-

ways of letters, second, of course, in the national repute of the day, but in the forefront of the cause of Catholic service. Father Boyce is the protagonist, especially in the realm of the novel; and his frequent visits to Holy Cross brought him in close contact with students who were there, among them the three sons of Brownson. One of them, Henry F. Brownson, graduating from Holy Cross in 1852, was later reputed to be "the most learned man in America." Charles B. Fairbanks also was there, whose famous "Aguecheek," under the new publisher's title, "My Unknown Chum," is a best-seller even today.

Out of this collegiate citadel and its environs, Boyce spoke his invigorating messages, afar as a watchman on the towers. If his clientele were the servant drawers of water in the households of the settlers and "the hands" in the village factories of the masters, he had an eloquence to safeguard them against the proffered fleshpots of proselytism, and a fearless reply for the scorners and scoffers of their race and religion. In a hundred passages of his novels, the skill of his apologetics may be seen; and in his lectures even more abundantly, as in this excerpt from "The Irish Exile":

"He comes amongst us with an old hat which has long ago lost its nap, and a dingy coat threadbare with age; he comes with none of the external polish of the schools, or the culture of 'the fine gentleman.' Yet this poor outcast might tell you of a day when princes and gentlemen flocked from every part of Europe to the schools of wisdom and philosophy which flourished alone in Ireland. . . . To the Irishman the Bible is a sacred book. In the days of feudal darkness, the inspired volume was preserved with vestal vigilance in the monasteries and abbeys, and transmitted to us by the unchangeable Church to which it belongs. Great kings and illustrious queens, holy monks and confessors have offered up their lives on the scaffold and the block in devotion to that volume. To him, therefore, it is sacred. He would not presume, as the children at the public schools are deemed able to do, to read and interpret the Bible by the light of his unaided

intellect. There is a Church to interpret it, whose authority is infallible, and theologians whose lives are dedicated to its exposition. To these he defers, and not to the ignorance of his own mind. He will not, therefore, take your Bible, which, for fear of contamination from his vile person, you offer him on the end of a pitchfork! He has braved the tempest and the wave in quest of an asylum from Bible persecution and sectarian bigotry, and he is the last person in the world to encounter with your nasal twang and pharisaical hebraisms. . . . The Irishman in coming to America, a land he loves and would die for, asks for nothing but fair play. If, among the various elements of the American social body, which are fast being moulded into a new type of civilization, the Irish character be allowed development under the influence of free institutions, he will be found to possess something more than the sinewy arm and brawny fist for which you deride him; he will prove, for he is the offspring of a race of intellectual giants, that he has also a head and a heart, and he will contribute his full share to the solid edifice of your national greatness."

Around these and similar lessons Father Boyce elaborated his novels. This was the studio of Paul Peppergrass, artist and doctrinaire. His learning, his wit and satire, his zeal enriched the technique of the story-teller. And the purview of his apostolate was not confined to merely one racial group in Catholic life and endeavor. He was catholic to Catholicism. This may be easily discerned even in the sub-titles of his three novels, and a further inspection of them will enlarge the evidence.

His first novel, "Shandy M'Guire," was published in 1848. Father Boyce had already contributed some chapters in fiction to a Boston periodical, and, as in the case later with Canon Sheehan's "My New Curate," these fragmentary chapters created a public demand for more. The Bishop of Boston gave voice to the request, and urged the author to enlarge the plot and continue the story. "Surprised at the success of these fugitive pencillings," says a chronicle, "Boyce was finally induced by his friend, Bishop

Fenwick, to write that popular and splendid novel, 'Shandy M'Guire.' "

Popular, indeed, it must have been, if we count the enumerated consequences. It was a publisher's success, going into many editions. It was twice translated into German. It was dramatized; and if American audiences knew it well with Barney Williams in the leading role; if "Patrick's Night" laughed and wept with its smiles and tears throughout the United States and Canada, and Power played the leading role in Dublin; it had its years in England also; "produced with great success on the London boards, and elsewhere in Europe," says a note from a "Southern Sketch Book." From the same document we read of the novel itself that the London press, "a thing of rare occurrence," almost unanimously commended it, and recommended it to statesmen for its sound lessons in political wisdom. And a contemporary asserts that the book "helped to bring about a much more favorable temper in the councils of the English Government concerning this grinding and shameless system of helotism." Among the American reviewers who considered the book, the same note of laudation is sounded, notably by Orestes A. Brownson in his famous *Quarterly*. Brownson, in that extensive essay, did not hesitate to present his animadversions upon some points, but these tend to accentuate the sincerity and vigor of his general eulogy. An excerpt from that critique deserves to be repeated here. It blesses Brownson who gives, and Boyce who takes; and it will serve the makers of future manuals of American letters:

"But, upon the whole, we like Shandy M'Guire; we like it for its fun, we like it for its genuine tenderness and its deep pathos; we like it for its bold and manly tone, its free and independent spirit and, above all, for its uncompromising Catholicity, which will not abate a single genuflection to please all the heretical kings in Christendom. Thank you, Paul Peppergrass, Esq., for that expression, which, though not to be taken, nor intended to be taken, to the strict letter, conveys the only sentiment worthy of one who

belongs to a Church made and directed by God, and not by man. The work cannot fail to do good. It will tend to awaken more manly feelings and induce a more manly bearing in the Irish themselves; it can hardly fail to elevate the Irish character in the estimation of our community, and to create a more respectful and a a more kindly feeling towards our Irish population. It will enable the American people to account for many of those traits which offend them in the Irish character and, without discredit to the Irish; it will make them feel that the Irish must be a wonderful people, and richly favored by Divine grace, or they could not be what they are—could not have retained a single human virtue, a single noble or generous quality.

"All that malice, backed by power and ingenuity could do to brutalize them and obliterate every trace of the image of God to which they were created, has been done and yet they remain human, and, in spite of all the objectionable features of their national character, and they are many, they compare in all the nobler moral virtues and religious excellences more than favorably with any other people on the globe. Their worst side is their outside. What is objectionable in their character lies on the surface, and is seen at a glance. Their virtues lie deeper, and are known at all only to Him for whose sake alone they are cultivated. Their vices are in a great measure the result of the condition in which they have been placed, the evasions they have been obliged to study in order to live, the cruelty and contempt with which they have been treated; their virtues, through Divine grace, are their own, and place them first on the list of nations.

"They have so prospered spiritually under their temporal adversity that we almost dread to see them exposed to the temptations of temporal prosperity. They are now fulfilling an important mission in evangelizing the world; through them, we trust,* the revolted Saxon will be reconquered to his allegiance, and

*Note.—Cardinal Newman and Hillaire Belloc also express this wish and hope.

great will be their reward in Heaven. O, would that our own country enjoyed the riches possessed by Ireland, and could indulge the glorious hopes of her oppressed and earth-abandoned children! Happy would it be for our boasted and loud-boasting Republic; for what doth it profit a man, if he gain the whole world and lose his own soul?"—(*Brownson's Review,* p. 89, Vol. VI, 1849)

Moreover, it is something to hear that unsentimental Yankee critic, the widely-read and philosophical Brownson, assert that the chapter about Kathleen Kennedy (Chap. XV), was "the most affecting scene he knew in all literature." Indeed, there are other parts of the novel in line for similar praise. The graphic strokes that describe a scene, whether of action or landscape, the characterizations, both in mentality and conduct, and the motivation of his happy plot and heroic actors, heroic even in their lowly simplicity, the rifts of laughter even in the storms of distress, these are first-face values of that first novel. He is intimate with his world and purpose, whether he touches a character with scorn or another with playful banter; or turns the light of delight towards the virtue of his women or the valor of his men. Writing of a day in Ireland when the people were starved of their birthright in education, depleted of men and means to wage either a military or political opposition, he kept valor and virtue as a sword in their hands, and clever humor as a shield to beat back the approaches of the tyrant and proselyte.

It was, indeed, as the sub-title announces, "Tricks Upon Travellers." And true to the mission of the great literature of that land, his appeal was not in terms of hunger and profit, but to the sacred ideas of a nation baptized and confirmed in the Faith, keeping the fires of the motherland alight, and with the lure of God in their eyes.

His second novel was upon an English theme, set in the court and times of Elizabeth, and based upon a historical note in Lingard concerning the illegitimate child born to the "good Queen Bess"

and the Duke of Leicester. The first edition in two volumes (Murphy, Baltimore) is dedicated to *R. R. J. B. F., D. D.,* initials that easily reveal Bishop John B. Fitzpatrick, of Boston. A short biography of the author by J. Fairfax McLaughlin was added to the one volume edition published several years later (Noonan, Boston). Mr. McLaughlin, during a visit to Holy Cross in 1858, met Father Boyce there, and he adds: "Subsequently, I resided for two years at Worcester, and scarcely a day passed of that entire period in which I did not spend many hours in Father Boyce's society."

When we regret that this intimacy did not obtain more abundant material for biography, and selections at least from his lectures and letters, the explanation is given by McLaughlin: "Father Boyce was a man of great modesty of character. The writer of this, daily witnessing the evidences of his declining health, became anxious to secure his literary papers, of which he had accumulated a considerable number. But though Father Boyce sometimes permitted him to read an essay, a lecture, or bundle of letters, he was too modest to agree to their passing out of his hands. Hence these valued materials from which to construct a creditable biography never came into the writer's possession." We have noted above that all the manuscripts were burned a few days before Father Boyce's death.

This second novel, "The Spaewife," had its praise from almost all the critics. Contemporary comment noted the forceful structure of the plot, and "agreeably and ingeniously interspersed were the stately language of royalty, the vapid harangues of roistering vulgarity, the softer accents of sentiment, the idiomatic tongue of the cultivated English gentleman, as well as the Scotch dialect of the Spaewife herself, and the gallant speech and grand old brogue which declare the Irish knight and peasant." On that ground and stage of Elizabethan material, which also allured the talents of Sheehan and Benson, each in a novel, I venture to state that Boyce has constructed the larger canvas, not in regard to de-

tails, artistic yet minor, which present-day readers acclaim, but in the deeper and wider strokes of the novelist's craft, both in his thought and characterizations. To bring Greek names into a comparison, it is apposite to say that Sheehan was a Sopocles in lyrical meditations and in solemn intensity of observations; Benson walks in the facile and felicitious manner of Euripides, with nuances that bring old historical scenes into an up-to-date appreciation, modern to the very minute, and Boyce is the Aeschylus of the trio, larger and bolder in his concepts, in the sweep of his imagination, in the scenic environments of his world, abyss calling to abyss, and mountain saluting mountain, even as did Aeschylus, forerunner of his classic group.

Then came the last of his novels, "Mary Lee, or the Yankee in Ireland." If, in America, the press and the theatre were exhibiting a ridiculous Irishman, a fiction for propaganda, Boyce could turn the tables, and did so very cleverly by transporting a Yankee to a countryside in Ireland, a Connecticutt Yankee, too, Ephrem C. B. Weeks, from Ducksville, "no, siree, not Drakesville, but Ducksville, Connecticut." There is amply analysis of the better American in glowing passages of the story, and high praise of American ideals. But here was a type to satirize and ridicule, here was Ephrem C. B. Weeks, the Yankee boaster, the schemer in the craft of mammon, the unprincipled trickster, cousin german to every Sam Slick of the tribe. He is set up as a sign of warning for the open-hearted Gael; his cleverness, when it is detected, has only the power of a scare-crow before the matchless wits of his adversaries, rich or poor, young or old. Lanty Hanlon is the victor—Lanty Hanlon, the representative of a principle and a conduct which, aside from the academic and ecclesiastical and military efforts, have ever refused defeat; have been bent but not broken; have kept the arm of the British Empire at a distance, or released its grasp in a thousand places.

From the view-point of literary history, however, the most interesting chapter in this novel has to do with another Yankee, none

other than the redoubtable Orestes A. Brownson. Father Boyce crosses swords with the great editor. The passage-at-arms is a page worthy of attention. What started the wrath of this Achilles and Agamemnon is not easy to discover. McLaughlin gives a hint of one particular, which, I think, refers to Brownson: "A lofty critic refused his *imprimatur* to 'The Spaewife' on its original publication, but it has outlived the censures of this very able, though erratic gentleman." I must repeat that it is only conjectural that this refers to Brownson. He had been elaborate in his praise of "Shandy M'Guire"; but, in his critique of "Mary Lee," he professes that he had censured some of Boyce's writings. Most probably that censure was upon "The Spaewife." Father Boyce presents the character of the critic to the readers of "Mary Lee." In the serial edition, he is a Dr. Horseman, Yankee editor of a *Review,* the embodiment of burly swagger and stiff-necked dogmatisms. In the subsequent editions, he is labelled a Scotchman, Dr. Henshaw, contributor to the *Edinburgh.* Moreover, in the new role the idiosyncrasies disappear almost entirely. Brownson noted the transformation, as we shall see in his commentary, but I doubt that he ever knew what caused the change. Indeed I can find no explanation in any prefatory remark or subsequent comment. Hence it is a happy privilege to recall a statement which I heard during my boyhood days in my native town, Southbridge, Massachusetts. This explanation was given to me by an old book-lover of our street, an English-American, to whose mother's exemplary Catholic home, Father Boyce used to come in the Fifties when all of Worcester County was his parish. This information about the re-adaptation in "Mary Lee" was, I think, from the lips of Father Boyce himself.

It stated that Bishop Fitzpatrick of Boston requested the reverend author to mitigate the severity of his allusions to Brownson in a new edition, for the great editor and Catholic apologist had, in the meantime, outgrown the animus of his former points of view. Indeed readers of Brownson cannot fail to note what a

protagonist he became in later years for Irish spirituality and the exquisite invigoration of its atmosphere; *hibernior hibernis,* he pleaded to Irish womanhood to retain the fullness of their devotional life in American surroundings that were so materialistic. Hence the change was made in "Mary Lee," a change that still remained a gesture of the former character, but, according to Brownson himself, it spoiled the artistic relevancy of its purpose.

Let us observe some passages in that literary tilt. Here first is the shadow, grown thin in its transformation into Dr. Henshaw:

"He was now a man about forty-five years of age, a Scotchman by birth, and an old college chum of Father John's. They had passed several years together at Oxford, where they lived on the most intimate terms of friendship, till the latter relinquished his studies for the bar, and returned home to prepare himself for the priesthood. Since that time, Father Brennan had entirely lost sight of his fellow-student, and probably never should have thought of renewing their former intimacy, had he not chanced to see, one day, in an English newspaper, a notice of the conversion to the Catholic Church of David Henshaw, Esq., LL.D.: Barrister at Law, and a distinguished contributor to the *Edinburgh Review.* This led to the formation of a close and intimate correspondence between them, which, after a continuance of two or three years, at length resulted in the doctor's present visit to his old college friend and classmate. But the good priest was both disappointed and shocked at the first interview, for he found his old acquaintance not only a 'stronger and sterner' Catholic after three years' matriculation, than he was himself, though brought up almost within the sanctuary, but so ultra in all his views of religion, that he began seriously to doubt whether the Church had lost or gained by the conversion. Henshaw was yet but a novice in the Church, and only saw her doctrine under its severest aspect. Her dogmas and anathemas were the only signs of her divine power he could discover, whilst the more gentle and delicate operations of her spirit on the hearts of men were entirely hidden from his view.

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The consequence was, that he regarded her only in her coercive capacity, and entirely overlooked the charity with which she exercised it. Hence Dr. Henshaw became a very despot in religion. Without the least pity for those who had grown up in the midst of hereditary prejudices against Catholicity, or compassion for those who would willingly have embraced it, if they could only be made to see their error, he consigned all beyond the pale of the church, all, without exception, to unutterable destruction. Such was Dr. Henshaw. His head was Catholic, but his heart was that of a pagan philosopher—as cold and unfeeling as a stone."

Another passage gives a lesson which the priest read to the editor, when the topic turned on the influence of such examples as the Sisters of Charity. Says Henshaw:

"I admit, sir, they are useful in their way—nay, of great advantage as helps to religion, especially as regards the weaker sex; but men of intellect must be treated otherwise, sir. Intellectual men need intellectual treatment; and whilst your Sisters of Charity, and so forth, have done much, and are still doing much, in their own way, there is still need of men who, like myself, endeavor, according to our poor abeelities, to defend truth and combat error, by means of that vary pheelosophy, logic, and theology you seem to think of so lightly. Each in his own sphere, sir, is an old adage."

The priest replies: "Certainly, and a good one, too. But you misapprehend me, doctor, if you think I disparage one or the other as means of conversion. Not at all. I merely say you overrate them, and give too little credit, in your account, to the grace of God and the influence of example. In fact, sir, like the majority of converts, you make a mistake in the very beginning. You think, or seem to think, at least, that nothing has been done in the Church for the conversion of hereties till you joined her, and that in the ardor and freshness of your zeal you are expected to make up for the neglect. This is a grievous error, doctor, and if allowed to go unchecked, might lead to lamentable

consequences. Take yourself, for instance. Instead of studying, like a child, the primer of the Church, and learning therein the thousand helps to salvation, and the thousand beauties to be found in her ceremonies and pious observances, you leave all such little things to the ignorant, and jump at once into the higher region of dogma, without the slightest preparatory training. The result is, that you often introduce subjects in your writings and lectures which are not only ill-timed and uncalled for, but really dangerous in hands so inexperienced as yours. I willingly admit, Dr. Henshaw, you're a very able writer. Indeed, in that department of letters you have chosen as the field of your operations, you have, so far as I know, very few equals. But the greater your abilities, the greater the danger both to yourself and the Church. To yourself, because of the inordinate pride such talents are apt to generate, and to the Church, lest your non-Catholic readers might mistake your productions for fair specimens of the true tone and spirit of Catholicity. In that case the Church would certainly suffer; for I cannot help telling you, doctor, that so far, at least, you have only presented the Church in a repulsive attitude."

Finally Brownson's cordial and generous review of the new edition of "Mary Lee" deserves an extended citation:

"In the work, as originally published in the *Metropolitan,* we had another Yankee, Dr. Horseman, who in this edition, we regret to see, is converted into a Scotsman, Dr. Henshaw, and from a Yankee to a Scotch reviewer. The change is no improvement, and mars the artistic merit of the book. There is no good reason for introducing Dr. Henshaw at all, and the worthy doctor is only an intruder. Who was intended to be shown up under the name of Dr. Horseman was no secret, and the motive for showing him up was obvious enough. The editor of this *Review* had the honor to sit for Dr. Horseman, and though the limner did not succeed in getting a very good likeness, he nevertheless, by means of certain labels, contrived to let the public know whom he intended to represent. There were, also, two or three points of actual

resemblance between the editor and Dr. Horseman. Dr. Horseman chewed tobacco, and the editor sometimes, also, chews the 'weed'; Dr. Horseman wore gold-bowed spectacles, and the editor also wears gold-bowed spectacles; Dr. Horseman spoke in a gruff, harsh voice, and the editor's voice is said to be a deep bass, and not very musical. These three points served to identify the original, especially since it was added that the picture was the portrait of a Yankee Catholic reviewer, there being but one such reviewer in the world. The motive also was plain. The author felt himself aggrieved by the reviewer's handling of his previous works, and wished, no doubt, to pay him off somewhat as Byron did his 'English Bards and Scotch Reviewers.' He also wished to rebuke the editor's indiscreet zeal and earnestness in insisting on the doctrine that, out of the Church there is no salvation—a doctrine quite incompatible with the false liberalism some Catholics affect; and finally, to prejudice him as much as he could in the minds of Irish Catholics. Now here were motives enough, and fair motives enough too. An author has the right to show up his reviewer, if he can, to rebuke indiscreet zeal and misdirected earnestness, and to warn his countrymen against one whom he regards as their enemy. Mr. Peppergrass did it in Dr. Horseman as well as he could, and really made one or two hits, which we have enjoyed, and said one or two things, though in rather an ungracious tone, which we have endeavored to profit by.

"Now by changing Dr. Horseman into Dr. Henshaw, the Yankee into a Scotch reviewer, the appropriateness of this part of 'Mary Lee' disappears, and the author's satire loses its edge. Except to those who remember Dr. Horseman, Dr. Henshaw is nobody, serves no purposes, and has no right to be among the *dramatis personae* of the book. We hope the author in his next edition will restore our Yankee friend, Dr. Horseman. Dr. Henshaw, in spite of his Scotch pronunciation of a few words, is no Scotsman, has nothing of Sawney in his mind, heart, or soul. No, let us have back the Yankee reviewer. It is true, there were a few

personalities in the original edition, but we never complained of them; they never disturbed us for a moment, save we thought they were not quite so well done as they might have been. . . . Dr. Horseman did not offend us, and if he had done so, Dr. Henshaw would offend us still more. The author had no occasion to make any change on our account.

"We do not think him a good limner, but it is not likely that posterity will recur to 'Mary Lee' for our portrait. We love a joke as well as any Irish friend we have, and, within the limits of becoming mirth, we can even be mirthful ourselves. The author need have no fear of our treasuring up any unkind feelings against him. His implied apology would have been amply sufficient, even had he really offended us, which he did not. So here is our hand, Father John, only give us back our friend, Dr. Horseman, and remember for the future that Jonathan can bear with good humor a joke, even at his own expense, if it lack not the seasoning of genuine wit."—(*Brownson's Review,* Jan., 1860.)

To this magnanimous line from Brownson, an equally great *amende honorable* must have been the reply from Father Boyce. Indeed the transformation of the characters in the novel, the Yankee Horseman to the Scotch Henshaw, and the elimination of personal mannerisms had already been a salute on the old grounds of friendship. Even for the sake of artistic relevancy, as Brownson suggested, there would be no return to the original characterizations. A preface in a subsequent edition would have given in a unique way of courtesy and generosity the splendid word, the voice of one who, if fearless in defense, was ever alert to the high call of forgiveness, characteristic of his race and his vocation. That was Boyce, in and out of his novels. That is the testimony of him from a brief description in an intimate biographical note: "His face in its general character was not unlike that of Daniel Webster; it was full and indicative of a marked preponderance of the vital forces; his eyes, large and dark, burrowed under the brows, capable of intense expression, gave to his countenance the

appearance of majesty. The outline of his features was delicate, and conveyed the idea of decision of character. . . . But there was a play about the lips that told of something more. Whether they trembled with the emotions of sorrow, or parted in mirth when the jest went round, underneath beat a heart as warm as woman's and strung to the finest sensibilities of our nature."

These externals and this temperament accredit the reports that survive about his excellence as a public orator. As priest and pastor, his zeal for the Kingdom of God knew no bounds, and the measure of his charity towards the poor was without measure. Giving his overcoat to a shivering tramp on the Clinton road is only one instance of a hundred related about him. Not only at his death, but during his high working days, he was poor; yet his earnings from his books and lectures, "the literary windfalls" he called them, were large. He once remarked to a friend, "Had I saved the money which has passed through my hands, I might have a bank account today of a hundred thousand dollars."

His name, as we said at the outset, is not recorded in American literary histories. It is almost a unique silence; the explanation is too far to find. Perhaps the constant use of the *nom de plume,* "Paul Peppergrass," might be advanced as a reason; but as a writer he was adequately known and mentioned with the pseudonym. We cannot assign the cause entirely to religious prejudice, although we may presume that those who had the making of literary catalogues were indisposed to evaluate the worth of distinctly Catholic novels. Moreover, in Hart's "Manual of American Literature" (1870), which contains a list of about two thousand titles and authors, there is no exclusion of Catholic names, minute attention accompanies the names of two contemporaries, James McSherry, of Maryland, with his single novel, and Mrs. James Sadlier with her long record of achievement. Boyce *alias* Peppergrass awaits a place in our literary histories. His name deserves to be re-discovered. Brownson, *clarum et venerabile nomen,* is sufficient for the eulogy. Father Boyce's memory merits an

epitaph. He served the Cause and all good causes. He ran his course, he fought the good fight, and in his heart was deposited the hope of reward, not in the years of man, but in the day of the Lord.

THE ROYAL ROAD TO THE CAPITAL

By Margaret B. Downing

Along the California coast, *El Camino Real,* the royal road, is traced through cities and hamlets and barren stretches of the shore to mark the progress of the Franciscan *padres,* who having successfully established one mission, bore the Most Blessed Sacrament of the Altar in triumphal pageant to found another. There are quaint wayside crosses bearing dates of supreme import to ecclesiastic and secular historians and it would be the indifferent traveler who would not be inspired by these arresting symbols. If the descendants of the old Catholic Marylanders who gathered beneath the "Treaty Oak" on the bluffs which became St. Mary's City, to assist at the Holy Sacrifice of the Mass offered by Father Andrew White for the pilgrims embarked from the Dove and the Ark, were animated by the zeal which consumes the Californians, a royal road in Lord Baltimore's former palatinate would be a lengthy and most edifying path to follow. For while the denizens of the Golden States have no part in the spiritual heritage of the *padres* and have taken it over with other treasures acquired through pioneer efforts, there are hundreds of thousands of those who trace their ancestry back to the landing of Governor Leonard Calvert's adventurers and to those who came later and who helped to make the noble and heroic story of Catholic Maryland.

In Maryland *El Camino Real* begins at the Indian wigwam in St. Mary's which Father White transformed into the first chapel of the Catholic Faith where services were held regularly, in the entire extent of what in later years became the nucleus of the great Western Republic, one of the thirteen original States. It would lead into the wilderness and across rivulets and rivers, through the lower counties, and eventually beyond the confines of Maryland into Pennsylvania, Delaware, New Jersey, and New York. These sons of St. Ignatius were prodigies of apostolic zeal,

and from the narration of Father White to the last service before the repeal of the penal laws, their chronicles are worthy of their noblest missionary tradition. Governor Calvert and the pilgrims landed in 1634 and in 1639, the "Annual Letter" from Father Thomas Copley to his England Superior tells that great piety, fervor and peace reign among the inhabitants of St. Mary's and about. "The leading gentlemen make the Spiritual Exercises according to St. Ignatius . . . . and the attendance on the Sacraments here is so great that greater is not among the faithful in Europe in proportion to their numbers."[1]

But the years of persecution followed hard on the idyllic days described in the first "Annual Letters" and though the Jesuits worked ceaselessly during the dreary tenure of the penal law, it required nearly one hundred and thirty years for *El Camino Real* to cross the province to the banks of the Potomac where the fair Capital City of the United States has been erected. Had the Catholics of Washington one grain of the pride and gratitude for their marvelous and edifying story which Californians manifest, the traveler embarking from the Norfolk steamboat would be confronted by some symbol which proclaimed the spot holy and surrounded by the most hallowed memories. For half way between the present steamboat wharves and the Long Bridge, stood the spacious brick structure known through more than a century as "Mansion House"[2] built by Madam Ann Rozer Young in 1757-8.

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[1]Quoted by Rev. William P. Treacy in "Old Catholic Maryland," p. 20.

[2]In the celebrated legal struggle of Martin F. Morris et al against the United States, locally known as the Potomac Flats case, may be found reams of documentary evidence regarding the entire section of Washington City comprised in the Cerne Abbey deed to the Federal government in 1791 by Daniel Carroll of Duddington and Notley Young and on which is built the national Halls of Legislature, the Library of Congress and other public buildings. This testimony includes the will of Governor Thomas Notley who bequeathed Cerne Abbey Manor of nearly two thousand acres to his godson, Notley Rozer, the title of the same to Rozer's only child, Ann Rozer, who married first Daniel Carroll, second son of Charles Carroll, first of the Doughoregan line, and second Colonel Benjamin Young, a commissioner of crown lands. In 1758, Ann Rozer Carroll Young again a widow petitioned the Maryland legislature to divide Cerne Abbey Manor between her two sons, Charles Carroll, Jr., also called of Car-

Tradition bountifully supported by court documents, wills, title deeds and family papers reveal this home as the scene of the earliest celebration of the Holy Sacrifice of the Mass within the urban limits of the Capital City, with the Reverend Thomas Digges, S.J., as the celebrant.

The Reverend Edward I. Devitt, S. J., for many years professor of Colonial Maryland History in Georgetown University and an accepted authority on obscure and involved questions, was unable after exhaustive research of the archives and of the "Annual Letters" to fix even approximately the date of Father Digges' epochal visit. It might have occurred during 1758 the first year Madam Young and her family occupied Mansion House for Mrs. Notley Young was the sister of the Jesuit missioner and many letters are adduced to prove his frequent visits. But the royal road was fraught with danger in this exact juncture of time, for it was the year the Maryland legislators decided to make conditions utterly unbearable for the Catholic proprietors and those in humbler role who professed the Faith. A bill was introduced in 1758 "to prevent the growth of Popery" by forbidding priests to proselyte or perform their holy offices under penalty of treason and providing that all persons educated at foreign Popish seminaries were deprived of civic rights and could not inherit or administer estates.[3] The missioner, indifferent to his own peril, rarely involved his flock, either by actual visits or written communications, and this explains the painful lack of statistical information

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rollsburgh, and Notley Young, and she deeds that portion of the Manor called Duddington Pasture and on which she had built her home. The deed to this transaction is dated March 21, 1761, and in this paper, she specifies that she is to receive an annual rental of fifty pounds from her son, Notley Young, for "Mansion House" and she is to continue to be provided with a peaceful, comfortable home, showing that she already resided in the brick structure on the Potomac. This was the pioneer domicile in this region and more than a half century later is mentioned by Sir Augustus Foster, British minister, as one of "the four habitations in the new Capital fit for a gentleman to live in." Potomac Flats Case. Vol. VI, pp. 396 Sqq.

[3]This bill failed of enactment, not that religious toleration was more prevalent, but rather because Marylanders were obsessed with the fear that England would impose on them the burden of the Established Church.

left by the early apostles of Catholicism. It is more probable that for several years, or in the early sixties of the eighteenth century, Madam Young and her son's family rowed down the river to Warburton Manor when a priest visited that historic stronghold. Warburton founded by the gallant William Digges, the son of Sir Edward Digges, one of the few Catholic Governors of Virginia, defended St. Mary's City from the Protestant army in 1698 and throughout the years of persecution had been a rallying point for the faithful. Madam Young was the grand-aunt of the lord of Warburton, and the cousin of Ignatius of Melwood, whose daughter had married her son. The family of Warburton had years before the United States Army perfected the Signal Corps invented their own private code and there is an entertaining chapter in Washington Irving's "Life on the Potomac," describing the communications between the Manor in Maryland and Mount Vernon on the Virginia side when the august George was but a modest surveyor and tiller of the soil. Warburton had its signal, too, for the hunted Catholics along the river when the ministrations of the priest were offered in the private chapel. Father Digges was born in Melwood in 1711 and entered the Society of Jesus in 1729. After completing his studies in Belgium and France he returned to Maryland a professed member in 1748. Bishop Carroll in the summer of 1804 records the death of the venerable missioner in a sympathetic letter and records that he had preached his funeral oration. Mansion House, built by a worthy Irish surveyor and architect, Jeremiah Riley, who figures frequently in the activities of the day and was seemingly the prototype of George Eliot's Riley in "The Mill on the Floss," "who would look at a lawyer and land agent as hard as one cat stares at another." He built strong and well and for those days an elegant and complete habitation. It occupied what is now city block 390 which faced the river bank. It was forty-two feet in width and fifty-six in length, with a wide pillared verandah with a flight of steps which led from the bank, twenty-five feet from

the water. A roomy hall divided the lower floor. On the right was a large assembly room which served as a chapel during the years which remained of Maryland's status as a royal province. After the Declaration of Independence had removed religious obstructions a portion of the porch was enclosed to make this room larger and Mass and other services were announced with some degree of regularity. Notley Young, now in full possession of his estate, built this later addition and beneath was a spacious room where the servants, and what was called in those days of class distinctions, the "commonalty" were served with breakfast by the hospitable lord. The Manor lords and other gentry were entertained in the family dining-room.[4] Mrs. Young, who was Mary Digges of Melwood, died about 1780 and in 1782, Notley married Mary Carroll, daughter of Daniel Carroll of Marlborough, sister of the Commissioner and of John, the first member of the American hierarchy. Father Digges was then succeeded by the Reverend John Carroll, who was in every sense the first parish priest in what is now the District of Columbia. Notley Young's chapel may therefore be described as the first parish church in urban Washington and so it remained until some three or four years after the Federal government had purchased the patrimony acquired through the will of Thomas Notley, the royal Governor of Maryland in 1679.

From the river bank at what is now G Street, between Ninth and Tenth Southwest, *El Camino Real* would therefore mark a straight line to the heart of the city, F street, between Ninth and Tenth. Says one of the earliest chroniclers of the Federal District who wrote his personal observations about 1840: "Saint Patrick's parish had its house in a one and a half story frame building in F street near Tenth and Priest Coffery lived in another frame building in D street."[5] Saint Patrick's, the dean of all Catholic Churches in the city proper, owes its existence to the zeal of James

[4]Records of Columbia Historical Society. "Notley Young, his Mansion and Family." Vol. XVI, p. 3.
[5]Christian Hines. "Early Recollections of Washington City."

Hoban, the young Irish engineer who received the award for a design for the "President's Palace." He found Notley Young's chapel too far removed from the scene of labors for the Irish workmen whom he has brought to build the White House and to assist in digging the streets and the foundations of other public buildings. The Reverend Andrew Caffery came from Dublin at the instance of Mr. Hoban, purchased a square of land in the new city and, pending the building of his frame church on the same spot where the stately Saint Patrick's Gothic Church stands today, he rented the premises described by Mr. Hines.

But the sacred chronicles of the Notley Young chapel do not end with the building of the Federal City nor the gradual systematizing of urban parishes. When he passed to his reward in 1802, his daughter, Eleanor, who had become the wife of Robert Brent of Woodstock, Stafford County, Virginia, resided in the mansion and the chapel was attended regularly by the Jesuits established in Holy Trinity in Georgetown and at the college. Robert Brent built a fine house of his own on the corner of Twelfth street and Maryland avenue. He had been appointed by President Jefferson as the first Mayor of Washington, the year of Mr. Young's death and he held this office for ten years. Nicholas Young, oldest son of Notley, succeeded to the proprietorship of Mansion House and he in turn bequeathed it to his oldest son, George Washington Young. But the fortunes of the family declined and mortgages constantly placed on the old home soon resulted in alien ownership. It was in splendid condition and would be standing today had the Catholic residents showed proper appreciation of its religious and historical significance. Doctor Samuel Clagett Busey, a diligent searcher of Washington annals and for many years dean of the Georgetown Medical School, observed in "The City of Washington in the Past" (p. 138) "that several efforts were made to secure legislation as would have preserved such sacred relics of the past as 'Mansion House,' the home of Notley Young, an original proprietor, cousin of the Signer of the

Declaration of Independence and which would have been a commemoration of the fine old colonial life and a historic landmark cherished in the affections of a distinguished and notable family in this region. But they were unavailing and 'Mansion House' was torn down to make way for a new unimportant street." Before its demolition the venerable dwelling enjoyed the inevitable reputation of having been built with imported brick and of being haunted. A casual examination of the builder's estimate to Madam Young shows that he obtained the brick from the kilns at the family home at Calverton, or Notley Hall, on the Wicomonico, and the ghosts were proven to be vagrants who forced an entrance into the mansion during the many tenantless years.

Father Notley Young, grandson of the patriarch of Catholic Washington, removed the newel post from his old home and this is preserved in Saint Dominic's Church, hard by. There were many Religious among the daughters of the Youngs and some of the time stained altar linens and vestments found a resting place in the Visitation Convent at Georgetown. Save these small mementoes Mansion House has passed away like a tale that is told and nothing but pious tradition and an occasional local chronicler in Washington City marks where it stood. If *El Camino Real* is traced with the topographical precision of the Franciscan, it would cross the Potomac some years before Father Digges was succeeded in the chapel of Mansion House by Father John Carroll. For in an ancient tome in Williamsburg may be read the grant of James II to Captain George Brent of Woodstock of three thousand acres between the Potomac and the Rappahannock rivers in Virginia with the privilege of the full exercise of the Catholic religion. This George Brent was the eldest of the five sons of the Honorable George Brent of Ely, England, and his second wife, Marianna, daughter of Sir John Dunnington of the same place. He was the half-brother and some twenty years younger than those stalwart figures in early Maryland history, Gyles and Hugh Brent, who arrived in the province in 1638 with their two sisters, Margaret and

Mary. Gyles was Lord of Kent in St. Mary's County and was a brave and efficient commander. Almost single handed he engaged Richard Ingle coming from the British Parliament with orders hostile to the spirit of Maryland's charter and made the entire crew of Ingle's ship take the oath of allegiance to the Lord proprietary before he permitted the ship Reformation to anchor off the Capital.

Universal interest centres in Margaret Brent in admiration of her courageous struggle to obtain for her sex those civic rights the consideration of which agitates the world so profoundly at the present. She appears in heroic form in the story to be read of her performances in court proceedings and the acts of the General Assembly and she can indeed be hailed as the mother of woman's suffrage in the Western World and hence in all the world. In the role of executor and administrator of her cousin, Governor Leonard Calvert, she demanded a seat in Maryland's legislative body in her capacity of representing the interests of his late excellency, and another seat and vote in her own individual right as owner of a Manor grant of several "hundreds." She wielded powerful political influence in her day for when Cecilius, second Baron of Baltimore, who entertained a rooted objection to woman in a public role and was deeply incensed over Mistress Brent's interference with the affairs of his Palatinate, accused her in a proclamation, the members of the Assembly in 1649 made a spirited defense.[7]

This gallant support on the part of the gentlemen composing Maryland's Assembly in 1649, and in every way worthy of the

[7] "Proceedings of the Assembly. 1649-50." Vol. IX, p. 432 et seq. "Old Records in Annapolis."

"Replying to Your Lordship's protests, as for Mistress Brent's meddling with your estate we verily believe and in conscience report that it was better for the colony's safety in her hands than in any man's else in the whole province after your brother's death, for the soldiers would never have treated any other with that same respect and civility. Though they were ready several times to run into mutiny, yet she pacified them till at last things were brought to that strait that she must be admitted (to the General Assembly) and declared your Lordship's attorney by order of the court."

days of chivalry, did not sustain the energetic Margaret against Cecilius. For unhappily the private life of the proto-suffragist does not present as unblemished a page as her political record. There can be no doubt of an intrigue between her and Leonard Calvert, possibly extending back to their early life in England for he was accepted in Maryland as without matrimonial encumbrances and his evident devotion to his cousin was interpreted in that light. He left his entire fortune to Margaret Brent by a verbal will, the briefest and wittiest recorded: "Take All and Pay All" and it was in execution of this request that she waged her momentous struggle with the law-makers. But Leonard had a wife and two children under the protection of Lord Baltimore and the proprietary shipped them over to Maryland on the first ship available after he learned of Mistress Brent's capers and her evident command over the legal authorities. No doubt she was a masterful woman as the term went, but the turn of events was more than she could endure. When the rightful Mrs. Leonard Calvert arrived, she sought an asylum in Virginia. There is no record of her declining days nor of any communication with her kindred in Maryland.

Leonard Calvert's son, William, in later years contracted an alliance in England and his eldest daughter, Elizabeth, became the wife of Captain James Neale of Wolloston Manor in Charles County, the progenitors of the eminent family from which sprung so many noted men and women, among these three Neales who were Jesuits. One of these Neales bore the name of his remote ancestor, the first Governor of the Catholic province, Leonard Neale and he became the second Archbishop of Baltimore. *El Camino Real* would wind in and about all these old manors where the Faith was kept alive in the dark days through the sons and daughters of Maryland who crossed the ocean to receive a Catholic education and who returned to labor in the vineyard. Many became priests, as many married and reared recruits for the depleted ranks.

Colonel George Brent through his royal grant enjoyed some spiritual freedom even under Queen Anne. Woodstock in Stafford County is the one Catholic stronghold of Virginia during the penal days. Having so many friends and relatives in Maryland, there was a constant intercourse between the Brent home at Woodstock and the Catholic Manor houses, maintained by the Seawalls, Fenwicks, Carrolls, Neales and Darnalls. No list of any colonial activity of a religious nature is without their name.[8] But the royal road leads to their Manor in the statement recorded in every history of the time that the Reverend John Carroll on his homeward journey after the suppression of his Order landed in 1774 at the home of his sister, who was William Brent's wife and was living at Richmond near Acqui Creek, a subdivision of the vast estate of Woodstock deeded to George Brent by royal decree in 1684. Here Father Carroll tarried for several weeks ministering to the people on both sides of the Potomac River and no doubt visiting his kinsman and in later years to become his brother-in-law, Notley Young at Mansion House.

Saint John's Church as Forest Glen, which occupies the site of Saint John's chapel attached to the Carroll mansion on Rock Creek is not within the Ten Miles Square of the District of Columbia. It was without doubt a frequent stopping place for the Fathers from the lower counties traversing the rural places where Catholics principally dwelt and may be written as a mile stone of tremendous significance. The Most Reverend John Carroll, however, was the first who served regularly in this holy enclosure, and this within two years of the supreme events in Philadelphia July 4, 1776, which swept away the penal laws. But Queen's Chapel, which served in the days of persecution, was a pretty rural shrine for more than a century. Now a neat parish church for the village of Langdon it is dedicated most appropriately to Saint Francis De Sales. Richard Queen the first took out a land-patent

[8]See the numerous instances adduced by Father Hughes, Vol. II of "The History of the Society of Jesus in North America" (prayer leagues, donors, and lists of students in Bohemia Manor Academy).

in 1695, and his son, another Richard, purchased from Madam Ann Young in 1761 all that portion of the former Cerne Abbey Manor on which the grey stone buildings of the Catholic University cast their scholastic shade. His manor house at Langdon contained the chapel where the missioners held service as early as 1721 according to the family tradition.

Richard Queen, the third, erected a staunch frame building some forty yards away from his mansion about 1780, and this served as a parish church for all of suburban Washington for nearly forty years. This pious Catholic proprietor deeded the chapel and about two hundred feet of ground surrounding it to Bishop Carroll by his will recorded in Marlborough in 1796, provided it be kept perpetually the parish church of his old home, the manor grant called "The Enclosure." From 1806, Queen's Chapel appears regularly on the list of the Jesuit superior at Georgetown College as served by priests who taught during the week and performed parochial duties on Saturdays and Sundays. But its most cherished tradition is of the passing of the French army under Rochaubeau to join forces with General Washington at Yorktown. The army of alliance coming from Philadelphia skirted the northeast boundaries of the present Federal Territory and encamped thereabout three days. Hearing that a Catholic chapel was nearby, the French commander and his staff called on Mr. Queen. They were hospitably entertained in his home and the French chaplain said Mass at the rude wooden altar of the chapel then the left wing of the mansion.

Statistics, unhappily so rare in the annals of Maryland until the coming of the Most Reverend John Carroll and his rapid organization of the Catholic residents and their resources, make an exhilirating study in the next few years. Mansion House was the sole residence in the urban limits of Washington, when the first Mass was solemnized, and at the same time Richard Queen's was the only notable Catholic home within the suburban boundaries. Within the first score of years after the Federal purchase, the

Capital city contained three flourishing parish churches, Saint Patrick's, Saint Peter's and Holy Trinity in Georgetown with a dozen or more missions served from Georgetown College. Washington City has passed its hundredth and twenty-second birthday as the seat of Government and it is today as much the Capital of Catholic traditions and of centralized Catholic interests as it is in the political significance, that of the entire nation. *El Camino Real* in crosses or tablets could show a stupendous story of achievement; could unveil a record of which every worthy citizen could show pride. A concerted effort to mark every spot in the Federal Territory which has a bearing on Catholic history should be an early realization of this possibility.

ROCHESTER'S CATHOLIC PIONEERS

By the Rev. F. J. Zwierlein, D.Sc., M.H.

The Ku Klux spirit still flares up occasionally in most unexpected places. Recently the Secretary of the Rochester, New York, Federation of Protestant Churches read a paper on the Church History of Rochester before the Rochester Historical Society. He gathered his information professedly from secondary works, not from original authorities. In general, such a defective method is hardly calculated to reach the objective truth of history, and in this case Dr. Orlo Price's treatment of early Catholicism in Rochester proves his utter unfitness to wield his pen in this field of historical work. His paper did less than scant justice to the Catholic part in the development of this great city and put too sinister a light on the relations of Protestants and Catholics in the community's past. Whether conscious or unconscious, it is a case of typical anti-Catholic misrepresentation in certain circles, that is best refuted, like all calumnies in history, according to Leo XIII's famous encyclical on Historical Studies, by going back to the sources themselves for our information. What then do the original authorities contain on the Catholic contribution to Rochester's early historic past and on the relations of Protestants and Catholics in the community?

Catholics of Rochester can boast of having one of their Faith amongst the founders of their city in the person of Major Charles Carroll of Bellevue, a cousin to Charles Carroll of Carrollton, the Catholic Signer of the Declaration of Independence. The two other founders, Colonel Nathaniel Rochester and Colonel Fitzhugh, were both Episcopalians.

Major Carroll seems to have had a clearer vision of the value of their investment than Colonel Rochester. For he declined to take advantage of an embarrassment of his part-

ner, telling him: "Hold on, and it's an estate for any man." This moved Rochester to write Carroll from Dansville, January 13, 1811:

"I return you my sincere thanks for your advice to keep my Genesee Falls estate. I am aware of the growing value of that property, and although I am not as sanguine as you are about its future value, yet I believe the time is not far distant when it will be worth $1,500, or $5,000 a share. I have been applied to for business lots there, and there is no doubt of there being a village there and much business done if lots could be had. It must become a town of great business at some future period."

When Nathaniel Rochester laid out the village called by his own name, he also strove to honor the name of Carroll by giving it to one of its principal streets. It was a little act of grateful remembrance which unfortunately was annulled by a resolution passed by the trustees of the village, September 13, 1831: "*Resolved,* That the name of Carroll Street be changed to State Street." The son of Carroll, Charles Holker Carroll, had entered into litigation with the village about the title to the site of the river market, and the village trustees thus sought to revenge themselves on the family years after the death of the father, in whose honor Nathaniel Rochester had gratefully named Carroll Street.

Meanwhile, a Catholic congregation had been organized in Rochester. Shortly after the creation of Monroe County, a record of this fact was made in the Court House by Nathaniel Rochester, the County Clerk, according to which "at a meeting of the Catholicks of Rochester Village and Vicinity, held in the Mansion House in said village on 12 day of July 1820, Rev. John Farnan R. C. Pastor of the District in the Chair, the following board, consisting of five, was unanimously elected to manage the temporal concerns of R. C. Church at Rochester. Phelix McGuire, John McGuire, James

Flynn, Patrick Buckley, Patrick McCrisigan." The parchment deposited in the corner stone of the first Monroe County Court House, which was laid September 1, 1821, mentions Reverend Kelly as the minister of the Roman Catholic Religious Society of Rochester. There were then only four other religious societies, and of these the pastorate of the Presbyterian Church is marked as vacant at the time. Father Kelly's pastorate was crowned by the erection of the first Saint Patrick's Church in 1823. It was of stone, forty-two feet long and thirty-eight feet wide, with large Gothic windows.

His successor, Father Michael MacNamara (1827-32), encountered stormy times despite early evidences of cordial relations with the non-Catholics in the community. Thus, July 21, 1828, a meeting of the citizens of Rochester was held in the Court House, at which Dr. L. Ward, Jr., was chosen Chairman and B. F. Hurlburt, Secretary. It was there resolved, "That it is expedient to form a society for the promotion of temperance." The committee appointed to draft a constitution has the name of the Catholic priest in the list of its members. They were General V. Mathews, Doctor A. G. Smith, Reverend O. C. Comstock, E. F. Marshall, Reverend O. Miller, Doctor M. Brown, Jr., Reverend Michael MacNamara, Jacob Scott, and Willis Kempshall. In the Court House, August 1, 1828, the Rochester Society for the Promotion of Temperance elected its officers, and the Pastor of St. Patrick's Church was the only minister of religion chosen as one of the Directors of the Society. The officers were Vincent Mathews, President; Samuel Works, Vice-President, and Elihu Marshall, Secretary; the Directors were: Daniel Loomis, Jacob Graves, Phelps Smith, Michael MacNamara, A. W. Riley, Benjamin F. Hurlburt, Jacob Strawn, and Jonathan Child.

When the trustees of the Catholic church of Rochester

learned that the pastor of the Episcopal Church of Saint Luke, the Reverend F. H. Cumings, was leaving the village, they expressed their regret at the intelligence in a letter sent him through Father MacNamara. They wrote in part: "While you forcibly inculcated your own tenets, you respected the conscientious opinions of others. The members of your congregation, too, participated so largely with you in this Christian spirit, that we take pleasure in declaring that we have been exempt from all undue interference on their part in our religious concerns."

Unfortunately, the good example was not followed in other circles, where the Presbyterian *Rochester Observer*, under the editorial direction of Chipman and Loomis, carried on a campaign of vilification against the Catholic Church through calumny and slander, against which Father MacNamara, March 25, 1830, protested in vain. When the columns of this vile religious sheet continued to be given up to indecent abuse, a Catholic layman, Mr. James Buchan, entered the fray, in the course of which he was pleased to learn from several Presbyterians, as he wrote the editor, that, "although your paper pretends to be the organ of that religious denomination here, yet not the twentieth part of them approved of the attack made on their Catholic fellow-citizens through the medium of your paper."

Relying upon the general good relations with Protestants, when it became necessary to build a larger church on the old site, the trustees determined that Father MacNamara, together with other gentlemen of his own choice, should solicit subscriptions for the building of a new Catholic church in the village "from the benevolent of every religious denomination." Amongst those also designated to receive donations for this purpose was Henry O'Reilly.

This gentleman was born in Carrickmacross, Ireland, February 6, 1806, of Catholic parents, who, of course, had him

baptized a Catholic. He came to this country with his father in 1816 and learned the printer's trade in New York. He moved to Rochester in 1826, and there edited for some years the Rochester *Daily Advertiser,* which was published by Luther Tucker, and of which he himself later wrote:

"That enterprise was the first experiment of a diurnal print west of Albany. The novelty of the thing, of a daily publication emanating from a place that was suddenly emerging from the woods, occasioned much remark, not only through the United States, but in Europe. It contributed essentially to render the importance of the place well and quickly known; as the fact that business and prospects were deemed sufficiently encouraging to justify the enterprise was in itself a strong practical argument respecting the growing value of the then village of Rochester."

Surely in this case, the career of an Irish immigrant was "closely identified with the development of the civic life of the community in the very early years," and more so than the story of any of the Protestant churches.

The same is true of another important publication, the *Genesee Farmer,* which came to be widely circulated through the United States and Canada. As early as 1838 Henry O'Reilly also claimed anent this that "a print never existed that was better suited to elevate the condition of the great agricultural interest." Furthermore he declared: "If those men may be considered public benefactors who 'cause two blades of grass to grow where but one grew before,' these remarks may not be considered inappropriate when speaking of the contributors to such a print as the *Genessee Farmer.*" In the due course of time no better man could be found to edit this farm journal than another immigrant from Ireland, Patrick Barry.

He was born near Belfast in May, 1816. Appleton's "Cyclopaedia of American Biography" says of him:

"He was employed as a teacher in one of the National Schools in Ireland, and on his arrival in America in 1836 became a clerk for Prince & Co., nurserymen of Flushing, Long Island. In 1840 he entered into the nursery business in partnership with George Ellwanger (a German Protestant immigrant), at Rochester, New York. The firm took the lead in the importation of the dwarf varieties of pears, grafted on quince roots, from France, and extended their business until their nurseries were the largest in the country. Through their enterprise, various wild species of shade-trees have been introduced into cultivation, hardy exotics acclimated and improved varieties of fruits and flowering plants developed by culture or introduced from abroad. Mr. Barry edited the *Genessee Farmer* from 1844 to 1852, and from 1852 to 1854, the *Horticulturalist*. He has published a 'Treatise on the Fruit Garden' (New York, 1851; new ed., 1872), and has written extensively on subjects connected with pomology and flower-gardening. He also prepared the complete and valuable 'Catalogue of the American Pomological Society.'"

All this makes us understand somewhat how Rochester became the Flower City, and how Western New York has become famous for its apples, and why the old geographies always featured the nurseries at Rochester amongst the worth-while things of the place.

The genius of both these men was also devoted to the development of two great achievements of the Modern Age, both of the greatest importance for life in a community. Henry O'Reilly did a great deal of pioneer work in building the longest telegraph lines in the world at the time, the fruits of which, however, were reaped by the Western Union Telegraph. His fame, therefore, rests more now, at least locally, upon his work as the pioneer historian of Rochester and Western New York. Patrick Barry was a foremost factor in developing the Rochester street car system, first in the

days of horse power, within the city, and then in the first experiment there of electric power on the Charlotte line. Success resulted in the electrification of the city system under a new company to which Patrick Barry sold his interest in public transportation. For years he had been at its head as President.

What Patrick Barry did for the street car in Rochester, was done for the carriage, a much more intimate social institution, for a much wider region, by another immigrant from Ireland, James Cunningham, who was born in the County Down in December, 1815, and who finally made his home in Rochester in 1834. The firm of Kerr, Cunningham & Company was organized in 1838, and when this company was dissolved four years later, he carried on the business alone until he was able to associate with himself other members of his family as partners. King's "Handbook of the United States" (1891) describes it as "the largest manufactory of exclusively fine vehicles in the country, comprising landaus, broughams, coupes, victorias, Berlin coaches, and others. . . . The Cunningham vehicles are very widely known, and distributed through their branch offices at New York, Chicago, and St. Louis."

These three men of the earlier generation of Catholic immigrants illustrate, in their respective fields of activity, the debt Rochester owes this class of citizens in the development of its life. Catholic pioneers in other fields of work might be enumerated in the honor list but for want of space. Their achievements form a brilliant refutation of the fallacy of so-called Native Americanism, which is often due to the blight of bigoted ignorance.

The enterprises of Patrick Barry and James Cunningham in their special business and in other investments met with a financial success that did not fall to the lot of Henry O'Reilly, perhaps because the latter was not as steadfast as the former

in the practice of his religion. Henry O'Reilly married outside of the Church, but in his last illness at St. Mary's Hospital, where he spent the closing years of his life, he returned to the Faith of his Fathers, receiving the last rites of the Church. In his dying hour he also had the consolation of having a daughter in religion, Sister Austin, who was a Sister of Mercy in New York, whose devotion to God and His little ones might make reparation for her father's return to the fold only at the eleventh hour. His own namesake, Father Bernard O'Reilly, would gladly have welcomed him home in the Church long before this.

The latter was pastor of Saint Patrick's Church, 1832-1848, with the exception of two short periods, one in 1832, the other in 1834-35, when Father McGerry was in charge. Early in 1835 an entirely unprovoked attack was made on Catholics in the Young Men's Society of Rochester. Both Catholics and liberal Protestants assembled in the Court House, at one of the largest meetings ever held in the city till then, to uphold the constitutional rights of the Catholics to civil and religious liberty in the United States. The speakers, besides Father McGerry, were Messrs. John David Walsh, O. Hastings, Platt, Malony, and Bloss. The last named presented the resolutions, in which thanks of the meeting were tendered first "to the liberal portion of the Young Men's Society for the moral courage they evinced in supporting the compatibility of the Roman Catholic Religion with our free institutions," and then "to the liberal Protestant gentlemen who have come forward this evening and cheered us in our persecution by their influence and support."

On his return, Father Bernard O'Reilly threw himself into various movements that had taken deep root in Rochester. He established a Christian Doctrine Society, July 12, 1835, which a splendid constitution made most effective; the sta-

tistics printed with his Thanksgiving sermon of December 15, 1836, by Tryon Edwards, Pastor of the First Presbyterian Church, show that Saint Patrick's Sunday School comprised 60 teachers, 300 pupils, and 250 volumes in the library. Father Bernard O'Reilly was also interested in the Temperance Movement. For he was President of the Hibernian Temperance Society, which, according to Henry O'Reilly in 1838, "is exercising a cheering influence and may be productive of still more flattering results." Two years later the daily press noted the formation of the Rochester Hibernian Total Abstinence Society under the superintendence of Father O'Reilly, who devotion to the cause moved him to take part in a General Temperance Meeting arranged for April 26, 1841, at the Court House in Rochester. The Reverend Bernard O'Reilly was chosen President; Doctor James Webster, Alderman I. F. Mack, C. H. Watts, O. N. Bush, Cornelius Fielding, and John F. O'Donoghue were appointed Vice-Presidents; the Secretaries were William Brewster, J. B. Clarke, and Doctor Bradley. Father O'Reilly delivered an appropriate and eloquent address on taking the Chair, after which resolutions were passed to promote total abstinence from intoxicating drinks.

This was not the only instance in which Catholics under the leadership of Father O'Reilly united forces with others to promote a good work. The Annual Report made to the Young Men's Association in November, 1838, by its Corresponding Secretary, Doctor De Forest, had noted the indebtedness of the Association, in its endeavors to form a City Library, to the Hibernian Society, particularly, "for the aid which, with prompt liberality characteristic of their country's sons, they lent to the collection of a Library at a time when the success of that effort seemed most problematic." A letter signed by the Reverend B. O'Reilly, Alderman John Allen, Alderman Joseph Alleyn, P. Kearney, Sam-

uel Hamilton, Henry O'Reilly, and Doctor Hugh Bradley had offered the Society the Hibernian Collection of Books "to be diffused as far as practicable, without reference to clime, creed, or profession of the Young Men, who may apply for its advantages."

The cordial relations thus generally prevailing between Protestants and Catholics in Rochester at this time stood the test of the school controversy bravely waged by their Bishop, John Hughes, also an Irish immigrant, who was recognized as one of the greatest American citizens by the United States Government in its hour of need. He protested with all the power at his command and with the commendation of Governor Seward against "the establishment of religion in the public schools by the private authority of an irresponsible board of Trustees, a thing for which neither the State Legislature, nor the Congress of the United States could constitutionally give them a particle of authority. It is this private, clandestine, surreptitious 'union of Church and State' against which Catholics have protested. It is this which has driven us from the public schools."

Rochester Catholics had already provided somewhat for the education of their own children in schools connected with the churches of Saint Patrick and of Saint Joseph. While Mr. Hyatt, a Protestant gentleman and editor of the Rochester *Daily Advertiser*, was strongly opposed to State support of such schools, he supposed that "the whole matter has grown out of a belief on the part of Catholics, that efforts were made in the schools to inculcate sectarian views, in addition to what had been designed to be taught in them. In many instances, this suspicion, no doubt, has been well founded. We were yesterday informed of a circumstance connected with one of the schools in this city, bearing on this point, which should have subjected the teacher to instant

dismission." Nevertheless, the storm of this school controversy hardly raised a ripple in Rochester.

The same is true, to the credit of the Protestants in the community then, of the Native American riots, which in 1844 Bishop Hughes boldly checked in New York City, but which resulted in Philadelphia in murder and arson, and necessitating the temporary suspension of Catholic worship there. Security from such harmful hostility in Rochester enabled Catholics to round out their establishments of religion, education, and charity in peace until the outbreak of the Know Nothing Movement. Catholic Rochester had, meanwhile, passed into the jurisdiction of the newly constituted diocese of Buffalo, with Bishop Timon, a native son of the country, as its first Bishop (1847-1867).

This subject, replete with great interest, might be developed in the same way through the episcopates of Bishop Timon and also of Bishop McQuaid (1868-1909). The latter was Rochester's first Bishop. He evidently ranked as the most representative citizen among the clergy, Protestant and Catholic, when Rochester celebrated its Semi-Centennial as a City; for he was chosen to speak for both on the occasion. He claimed it to be "an important fact to note that under a well adjusted arrangement of relative rights and duties, the differences of religious belief and practice do not necessarily interfere with our social and civic obligations and intercourse." He was therefore glad to be able then to attest: "In my long experience, in several sections of the country, I know of no city whose pulpits are freer than those of Rochester from the fierce onslaughts of polemics which hurt and never help. The clergyman, who has been some time in Rochester, catches the tone of the city and soon learns that his ministrations will be more acceptable to his hearers if the spirit of charity pervade his discourses. Nonetheless is he free to present his doctrines forcibly and unflinchingly

while keeping within the bounds of established propriety." No better rule of life than this could be given to cities of mixed religious faiths.

A CENTURY OF CATHOLIC PROGRESS

By Timothy J. Reardon

The marvelous growth of the Catholic Church in the United States during the century is clearly visualized by a perusal of the Official Catholic Directories published during the past one hundred years. With the exception of a very few years these Directories have been printed annually since 1817. The 1917 number of the Official Catholic Directory, publshed by P. J. Kenedy & Sons, New York, was called the Century edition in commemoration of the one hundredth anniversary of the publication of the first Catholic Directory. The first Directory, known as "The Laity's Directory to the Church Service," was published by Matthew Field, at his library, 177 Bowery, near Delancey street, New York. As far as known, there is but one copy in existence of that precious little volume, consisting of seventy-two pages, and it is in the library of Georgetown University, Washington, D. C.

Although Matthew Field intended to publish his Directory annually, he evidently did not meet with the response on the part of the laity which his worthy efforts deserved. His first Directory was also his last, and it was not until five years later, in 1822, that a second Catholic Directory was published. It appeared under the same name as its predecessor, "The Laity's Directory to the Church Service," but was published by William H. Creagh, and was printed by B. Bolmore at 70 Bowery. It was a book of 138 pages. This Directory was "revised and corrected by the Rev. John Power of St. Peter's Church."

One of the few existing copies of this second Catholic Directory is in the library of the *Catholic News* of New York. It is the first of a series of annuals collected there that constitutes one of the most complete sets of Catholic Directories in existence, and forms a fascinating chronological history of the development of the Church in America.

One hundred years ago, according to the Directory published in 1822, the entire territory of the United States as it then existed was divided into one archdiocese and seven dioceses. The dioceses in existence in 1822 were: the Archdiocese of Baltimore and the Dioceses of Boston, New York, Philadelphia, Bardstown (now known as the Diocese of Louisville), Louisiana, Richmond and Charleston.

The Archdiocese of Baltimore comprised the whole State of Maryland, with the District of Columbia. The Archbishop of Baltimore in 1822 was the Most Rev. Ambrose Marechal. There were in that year four churches in Baltimore, two in Washington, two in Georgetown, one in Alexandria, one in Fredericktown, one in Emmitsburg and twenty-eight others scattered throughout the vast territory of the archdiocese.

The Bishopric of Boston comprehended "all of New England, including Maine." The city of Boston at that time contained "two neat churches, viz., the Cathedral of the Holy Cross, and St. Augustine's. This latter church has just been erected in South Boston. The Cathedral was erected nearly twenty years ago, and stands as a distinguished monument of the strenuous exertions, the indefatigable zeal, and the fervent piety of the present Bishop and his late ever to be regretted Vicar-General, the late Rev. Dr. Matignon." The Bishop then was the Right Rev. Dr. Cheverus. "There are in this diocese four other churches, viz., one at Salem, which is finished in a very superior style; one at New-Bedford, and two in the State of Maine, at Damascotti and at Whitefield. In this diocese, as in that of Kentucky, there is a tribe of Indians, professing the Catholic religion, whose orderly conduct and sincere piety astonish, as well as edify, all who travel through their settlement."

The Bishopric of New York is the only diocese which gives in the Directory a list of the priests laboring within the diocese. In 1822 the Bishop of New York was the Right Rev. Dr. John Connolly. At that time the diocese comprised "the whole State of

New York, together with the northern parts of Jersey." Bishop Connolly was assisted in the task of looking after the religious welfare of the Catholics of this vast territory by eight priests, four of whom were stationed in New York City. This territory now comprises the New York Province with the exception of the Diocese of Trenton. An archdiocese and seven dioceses now make up the territory which was the New York diocese in 1822. Over 3,600 priests now labor in the territory covered by a Bishop and eight priests a century ago.

In 1822, there were two churches in New York City, St. Patrick's Cathedral, Mott Street, and St. Peter's, Barclay Street. "The Cathedral," we read, "is a superb edifice, 120 feet long by 80 feet wide, finished in a superior manner in the inside, and is capable of holding 6,000 people. The exterior, as to the ornamental part, is yet unfinished. The style of the building is Gothic; and from its great extent and solidity, must have cost upwards of 90,000 dollars. No church in the United States (the Cathedral in Baltimore excepted) can compare with it.

"St. Peter's, which is the first Catholic Church erected in New York, is a neat, convenient and handsome building. It was erected about twenty years ago, at which time the number of Catholics did not exceed 300. At present they number upwards of 20,000. They are mostly natives of Ireland and France.

"There is in this city two extensive Catholic charity schools, conducted upon a judicious plan, and supported partly by the funds of the State, and partly by moneys raised twice a year by the two congregations. Independently of these two establishments, the Emittsburg Sisters of Charity have a branch here of their pious instituton, exclusively for the benefit of female orphan children, whom they board, clothe and educate. Their house fronts the side of the Cathedral, and is one of the most healthy situations in New York.

"In Albany there is likewise a Catholic church—a neat and compact building. It was erected about fourteen years ago, and is

attended by a growing congregation. The clergyman officiating in this church visits occasionally Troy, Lansingburg, Johnstown and Schenectady.

"In Utica a large and beautiful church has lately been erected and consecrated, which reflects great honour on the Catholics residing there. Their number is not great; neither are they generally wealthy—their zeal, however, for the house of God, and the place where His glory dwelleth, has enabled them to surmount every obstacle to the exercise of their piety. From the multitude flocking annually to this flourishing village, no doubt can be entertained but this will shortly become one of the most numerous, and respectable congregations in the diocese.

"In Rome (fifteen miles distant from Utica), there is as yet no Catholic church, but a beautiful lot is reserved, by the liberality of Dominick Lynch, Esq., on which one will be erected as soon as the number of Catholics settling there will render its erection necessary. The situation of this little town is healthy and beautiful.

"In Auburn, an agreeable little town, still farther distant in the State, there is likewise a Catholic church, recently erected.

"In New Jersey, in the town of Patterson, there is also one, which is regularly attended by a clergyman. In Carthage, near Black River, a small and neat church has been lately erected."

The above is a complete list of all the churches scattered throughout that vast territory, in which there are today 1,976 parish churches and missions, and over 700 chapels and stations.

The priests of the New York diocese of one hundred years ago were the Rev. Michael O'Gorman, who assisted Bishop Connolly at St. Patrick's Cathedral; the Rev. Charles Ffrench and the Rev. John Power at St. Peter's; the Rev. Father Bulger, Patterson (sic); the Rev. Michael Carroll, Albany and vicinity; the Rev. John Farnan, Utica and vicinity; the Rev. Patrick Kelly, Auburn, Rochester, and other districts in the western part of the State, and the Rev. Philip Larrisy, "attends regularly at Staten Island, and different other congregations along the Hudson River."

Brooklyn, which was established as a diocese in 1853, was not even mentioned in the Directory of 1822, although it was in 1822 that the seventy Catholics living across the East River formed themselves into a society for the establishment of a parish. In 1821 Father Larrisy celebrated Mass in a private house in Brooklyn, and in 1822 Mass was celebrated at frequent intervals in Brooklyn by Father Bulger and Father O'Gorman. Before that time the Brooklyn Catholics were compelled to cross the river to hear Mass.

Father Bulger died after a brief illness at Bishop Connolly's residence, 512 Broadway, New York, in November, 1824, and is buried near the south door of old St. Patrick's Cathedral, Mott Street. His associate missionary, Father Michael O'Gorman, who also officiated in Brooklyn, died eight days after Father Bulger, and at his funeral Bishop Connolly was taken ill and followed these priests to the grave in less than three months, on February 25, 1825.

The Right Rev. Dr. Henry Conwell was Bishop of Philadelphia in 1822, and at that time the Philadelphia Diocese included the States of Pennsylvania and Delaware and the southern part of New Jersey. The City of Philadelphia had at that time four Catholic churches, viz., St. Mary's Cathedral, Holy Trinity, St. Augustine's and St. Joseph's. There were eleven other churches in the diocese, viz., at Lancaster, Conewago, Reading, Carlisle, Chambersburg, Loretto, Greensburg, Pittsburg and Cochinhopen (sic) Pennsylvania; Wilmington, Delaware, and Trenton, New Jersey.

The Bishop of Bardstown, Kentucky, was the Right Rev. Benedict Flaget. "The Bishopric of Bardstown," states the Directory, "is of prodigious extent. It comprehends the whole State of Kentucky, of Tennessee, of Ohio, of Indiana and Illinois, with the Michigan and North West Territories." There were in the diocese eighteen churches, "erected at proper distances to meet the convenience of the faithful," and there was also a flourishing semi-

nary at Bardstown "exclusively for the education of Catholic clergymen."

The Right Rev. William Dubourg was Bishop of the Diocese of Louisiana, which included "the whole of ancient Louisiana, as sold by France to the United States, together with the Floridas. The Episcopal See was erected in 1796, when the country yet belonged to the crown of Spain. Ancient Louisiana is now divided into the State of that name, the State of Missouri, and the territory of Arkansas. The extent of the diocese has induced the Bishop to divide his residence between New Orleans and St. Louis, in each of which he has his Episcopal chair."

In the upper part of the diocese there were established parishes at St. Louis, St. Genevieve, Carkaskeas, Prairie du Rochuer Cahokias, St. Ferdinand, and a few other small places. "There are churches in all the above places, the most remarkable of which are the new Cathedral in St. Louis, a brick building 130 feet long, not yet completely finished, adorned with valuable paintings, organ, and furniture; the brick church now building in St. Ferdinand, on a very handsome plan, and that of St. Genevieve." The priests of the Cathedral, Fathers Neal, Deys and Andries, were also the faculty of the Catholic College in St. Louis. The priests of the Mission of St. Vincent de Paul conducted the clerical seminary in a settlement called Barrens in Perry County, Missouri. In the State of Louisiana, the southern part of the diocese, there were eighteen parishes, a Cathedral, a convent of Urusline nuns; a convent of the Ladies of the Sacred Heart, and a Catholic college. There were in the entire diocese fifty priests and juniors in Holy Orders.

The Bishop of Richmond was the Right Rev. Dr. Patrick Kelly. The diocese included the whole State of Virginia, and had seven churches.

The Diocese of Charleston included the States of North Carolina, South Carolina and Georgia, and the Bishop a century ago was the Right Rev. Dr. John England. There was one church in

Charleston; none in North Carolina, and three in Georgia, viz.: Savannah, Augusta and Locust Grove, forty miles from Augusta. Thus in three States there were but four churches; three in Georgia, one in South Carolina and none in North Carolina, although several parishes were planned for the near future. There were no Catholic schools in the diocese. The diocese was erected two years previously.

The two provinces of East and West Florida had recently been annexed to the United States by treaty with Spain. Up to that time they formed part of the Bishopric of Louisiana. There were two Catholic churches in the Floridas, one at St. Augustine, and one at Pensacola. "The church at St. Augustine is a superb structure, 140 feet long, and proportionately wide; it was built by the King of Spain, and is in every point of view a truly majestic and handsome building."

The past one hundred years have indeed been a century of progress for the Catholic Church in the United States. In 1822 Catholics formed but a very small proportion of the entire population, while today one person in every six is a Catholic. The latest edition of the Catholic Dirctory (1923) gives the Catholic population of the United States as 18,260,793 while the entire population of Continental United States as enumerated in the census of 1920, was 105,710,620. In many of the larger centers of population the proportion of Catholics to the whole population is greater than the one-to-six proportion that obtains in the entire country. For instance, in New York City Catholics are one-fourth of the whole population. Of the 5,839,738 population of New York, 1,452,136 are Catholics.

The Rev. Dr. Thomas F. Coakley, of Pittsburgh, writing in *America* (April 21, 1923), on "Catholic Growth in the United States," draws attention to the fact that Catholics as a body, are more numerous in a large portion of the United States than the members of any other denomination. He said:

"The Government figures show that Catholics are first in thirty-

three States of the Union, and in the District of Columbia. In fifteen of these thirty-three States, the Catholic body represents more than one-half of the total Church members. Catholics are far in the lead in New England, in the Middle Atlantic, in the East North Central, and in the Pacific Division, and in all of the West North Central States, Kansas alone excepted.

"Still more striking are the official Government census figures for some of the more important cities of the country. A group of fifty cities, each with over 100,000 population, shows that Catholics lead in forty-five of them; and in every single one of these fifty cities the Catholic population consists of more than 30 per cent of the total number of church-goers. These figures are quite impressive for some of the cities. For instance four of them show that Catholics comprise more than 75 per cent of the total church members. They are Fall River, which is 86 per cent Catholic; San Francisco, which is 79.9 per cent Catholic; New Orleans, which is 75.5 per cent Catholic, and New Haven, which is 75.3 per cent Catholic. in Boston, St. Louis, Cleveland, and New York, speaking broadly, the Catholic population is almost three times that of all other church-goers combined. So say the Government figures.

"Still another interesting comparison is available from a study of the Government religious census. If we take New York City, for instance, we find that it has 400,000 more Catholics than there are Episcopalians in the entire United States, and in New York City the Catholics outnumber the Episcopalians fifteen to one. To read the New York dailies one would not think so. Two single cities, New York and Chicago, have more Catholics than there are Presbyterians in the entire United States. To read the Pittsburgh dailies one would not think so. One State, New York, has more Catholics than the combined Episcopalian and Presbyterian populations of the entire United States."

One hundred years ago the hierarchy of the Church in the United States consisted of one Archbishop and seven Bishops.

while today there are seventeen Archbishops, two of whom are Cardinal Princes of the Church, and one hundred and two Bishops. The territory of the United States is now divided into fourteen archdioceses and eighty-seven dioceses. The one hundred and seven churches scattered throughout the United States in 1822 have grown to 17,062 and the less than 200 priests of a century ago have increased to 22,545.

Numerical growth, however, of Catholics, priests and churches, has not alone marked the progress of the Catholic Church in the United States. The passing years have witnessed a broadening of the field of usefulness and service on the part of the Church, of activities which were impossible and perhaps unnecessary in the early days. While one hundred years ago there were several flourishing educational institutions, such as Georgetown College, Saint Mary's, Baltimore; Mount Saint Mary's, Emmitsburg; the Seminary at Bardstown, the St. Louis College, the New Orleans College, the Catholic educational system has spread during the past century until today there are 108 seminaries with 8,878 young men studying for the priesthood; 236 colleges for boys and 723 academies for girls.

The half dozen charity schools of 1822 have developed into 6,406 parish schools, with an attendance of 1,922,420 children. In nearly 650 Catholic hospitals devoted nuns are caring for poor and afflicted humanity. Three hundred and twelve orphanages, and hundreds of protectories, homes for the aged, correctional institutions and nurseries are doing glorious work for God and for country, each one a link in the golden chain of Catholic Charity that stretches across the country from ocean to ocean.

LINCOLN'S OPINION OF CATHOLICS

By Thomas F. Meehan

The foul-minded apostate Chiniquy incorporated among numerous slanders of the Catholics of the United States, in his dirty compilation, "Fifty Years in the Church of Rome," this statement, which he attributed to President Lincoln:

"I see a dark cloud on the horizon, and that dark cloud is coming from Rome. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen will pass over this country, spreading ruin and desolation from North to South. After it is over, there will be long days of peace and prosperity, for popery, with its Jesuits and merciless inquisition, will be forever swept away from our country."

If anything were needed to put an end to a serious consideration of this assertion in regard to President Lincoln's opinion of his Catholic fellow citizens, its author and the original medium of its circulation supply the deficiency.

A supplementary slander attributed to President Lincoln puts into his mouth this nonsense:

"I have the proof that Archbishop Hughes whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North, at least to be true to their oaths of allegiance, and whom I thanked publicly, when under the impression he had acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara in the balance against us in favor of our enemies."

This last accusation is refuted by the official records of Archbishop Hughes' trip abroad. In the first place the Pope never recognized the Southern Confederacy or gave its representative, Bishop Lynch of Charleston, any countenance whatever. The unequivocal proof of this can be found in the letters of Judah

P. Benjamin, the Confederate Secretary of State, who sent Bishop Lynch to Europe, and which can be examined in the collection of captured Confederate archives now preserved in Washington, D. C.

President Lincoln's son, in a letter to the editor of *Columbia* (issue of March, 1923), at once gave the lie to the reputed anti-Catholic utterances of his father. Here is Mr. Robert T. Lincoln's letter to the editor of *Columbia*:

Washington, D. C., January 23, 1922.

Dear Mr. Kennedy:

I do not know of any literature in which my father is quoted as attacking Catholics and the Catholic Church. Of course, in the years his name has been a peg on which to hang many things. There is even current an article used by a United States Senator in a speech the whole basis of which is the report of a spiritualist medium, pretending to quote my father and making him use language (not upon any religious matter) which could be applicable only to a condition of things which did not exist in my father's lifetime.

I know of no utterances of the character which you speak of; the only instance known to me of my father's referring in any way to the subject is in a letter to Archbishop Hughes of New York, in which he requested the Archbishop to give him the name or names of some suitable persons of the Catholic Church whom he might with propriety designate as chaplains in our military service. This letter, dated October 21, 1861, you will find printed in full, at page 85, Vol. II, of the Speeches, Letters and State Papers of my father, added by my father's biographers, Nicolay and Hay, to their large work "Abraham Lincoln, a History." This letter alone is a complete answer to any possible publication of the character you write about.

Believe me,

Very truly yours,

ROBERT T. LINCOLN.

Here is what Mr. Lincoln said in a letter written from Springfield, Ill., August 24, 1855, to Dr. Joshua F. Speed:

"You inquire where I now stand. I am not a Know Nothing; how could I be? How can anyone who abhors the oppression of negroes be in favor of degrading certain classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a Nation we began by declaring that 'All men are created equal.' We now practically read it, 'All men are created equal except negroes.' When the Know Nothings get control of this country, it will read, 'All men are created equal except negroes, foreigners and Catholics.' When it comes to this I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where depotism can be taken pure and with the base alloy of hypocrisy. I am your friend,

A. LINCOLN."

This letter can be found on page 63 of Charles W. Moore's "Letters and Addresses of Lincoln."

The great war Secretary of State, William H. Seward, on November 2, 1861, the critical period of the conflict between the States, called on the most representative Catholic within the limits of the Republic, the Most Rev. John Hughes, Archbishop of New York, to go to Paris and see William L. Dayton, then our Minister at the court of the Emperor Louis Napoleon. It was imperative that France and England should not recognize the Confederate States seeking to destroy the Union. Archbishop Hughes and Thurlow Weed went abroad to prevent this diplomatic catastrophe. And they succeeded.

If a complete answer were needed to the calumny circulated in the fraudulent statement inimical to Catholics, and attributed to President Lincoln, nothing better could be cited than Secretary Seward's letter, the original of which is still preserved in the Hughes' archives at St. Joseph's Seminary, Dunwoodie, New York, and the full text of which reads:

Department of State,
Washington, Nov. 2, 1861.

To His Grace,
Archbishop Hughes.

Sir:

You will repair to Paris and will deliver to Mr. Dayton the despatch herewith handed to you. You will, on your way thither, make yourself master of the contents thereof by reading the copy which is confidentially entrusted to you. You will confer with Mr. Dayton upon the subject, and explain to him verbally my views in desiring the fullest attainable knowledge of the dispositions of the French Government, whether friendly or otherwise, and especially its views on the several questions set forth in my despatch. At the same time you will be expected to do this in the most confidential manner, deferring in all cases to Mr. Dayton's judgment, and acting as auxiliary to him only at his cheerful request, and only to the extent that he thinks your relations and associations in Paris and in Europe may enable you to be useful to him.

He will be expected to receive you as a trusted confidential, loyal and devoted citizen, who assumes this duty at much sacrifice to himself and only on the earnest request of the President of the United States, upon mature conviction of its importance, resulting from a conference with his advisers.

While in Paris, you will study how, in conjunction with Mr. Dayton, you can promote healthful opinions concerning the great cause in which our country is now engaged in arms. You will extend your visit to any part of Europe you may think proper, and consider yourself at liberty to stay until recalled.

I have the honor to be,

Your Grace's very obedient servant,
WILLIAM H. SEWARD.

As soon as Archbishop Hughes received President Lincoln's

commission for his diplomatic office he hastened to Paris, where, as his instruction told him, he presented himself to Mr. William L. Dayton, the United States Minister. As the latter had not been taken into the confidence of the Washington authorities in regard to the important character of the Archbishop's mission he felt rather piqued and tried to hamper the prelate's efforts to obtain an interview with the Emperor Napoleon. It was in vain, for the interview took place most satisfactorily on December 24, 1861, and three days later the Archbishop wrote to Secretary Seward:

"I owe my introduction to the Emperor not to any kind encouragement or patronage of our people on this side, but to determination that even the 'cold shoulder' should not prevent me from a purpose which I had entertained; so I wrote to him as one man would write to another, in a polite and brief note to the effect: 'Sir, I wish to have the honor of a conversation with you.'"

After securing the influence of France for the Union cause Archbishop Hughes went to Rome, and, from the shadow of the Vatican, sent this message to Secretary Seward, on February 21, 1862:

"I have had a most cordial and flattering reception in this capital among the civil and ecclesiastical magnates from the Pope downward. The Holy Father has been particularly kind. He and Antonelli both speak of you with kind remembrance and with great respect. . . .

"The object which I hope to accomplish if I went to Spain can be as well accomplished here in Rome, and I shall see to it, with or without further instructions, for I consider Spain has the deepest interest in supporting the United States as they were, and as in a short time I hope to see them again."

On March 1, 1862, he wrote another letter from Rome to Mr. Seward, in which he makes this report:

"You will hardly be surprised to learn that, on my arrival here I found communications from some of my Episcopal brethren

not precisely censuring me, but yet complaining of my acceptance of any commission from the Government of our country, on the ground that it was, or might be, offensive or injurious to some of our Catholic brethren placed in circumstances of great embarrassment. I explained the whole matter to the Holy Father and to Cardinals Antonelli and Barnabo. I am happy to say that they all approved of my conduct, and instead of censuring me showed a disposition to confer additional honors."

This is hardly in accord with what the bigots would have the unthinking public believe took place. The true situation is further emphasized by another report to Mr. Seward:

"A Roman gentleman told me a few days ago that the Southern Catholics who happened to be here hold me responsible for having prevented France and England from coming to the aid and support of their cause. My answer was, 'I hope the accusation is true.'"

Having thus successfully accomplished his mission on the continent Archbishop Hughes went to Ireland where he continued the good work and then he returned to New York. His arrival there, on August 12, was welcomed with a civic festival. A week later he went to Washington to make his official report to President Lincoln and Secretary Seward and he thus describes how they received him:

"I arrived on Thursday evening, saw Mr. Seward and had a brief conversation with him. He invited me to dinner the next day. I reminded him that it was Friday, and not a good day for a banquet. He said: 'Never mind; I shall see that you will be provided for.' He invited his company to meet me, secretaries, generals and other distinguished gentlemen, and to my astonishment, there was not a particle of meat on the table for any one. This was in compliment to myself, and in fact, what I consider the most delicate compliment I have ever received."

At that time the United States had a minister in Rome accredited to the Pope. As Archbishop Hughes would accept no reward

from the Government for his services on this diplomatic mission abroad, President Lincoln directed our Minister to Rome, Mr. Randall, to convey to the Holy See, an official intimation, that the President would feel particular gratification in any ecclesiastical honors that the Pope might in his discretion confer upon the New York Metropolitan who had just rendered so signal a service to his country.

All this is part of the formal records of the Civil War era and can be found by application to the proper authorities in Washington by any one wishing to know the details of these stirring and momentuous events; or in John R. G. Hassard's "Life of John Hughes." Secretary Seward and Archbishop Hughes were in constant correspondence during the war, and the numerous letters the latter received from Washington are kept in the diocesan archives at Dunwoodie Seminary. President Lincoln, on October, 1861, wrote the Archbishop of these:

"Many thanks for your kind and judicious letters to Governor Seward, and which he regularly allows me the pleasure and profit of perusing."

There seems to be a diabolical malice in the persistence with which these attempts to asperse the loyalty and patriotism of the Catholics of the United States crop out from time to time. They always fail, of course, and they usually are so self-contradictory that their most evident result is exactly contrary to the defamatory end aimed at.

THE ORDER OF THE ALHAMBRA

By William H. Bennett

"A little nonsense now and then
Is relished by the wisest men."

A little nonsense and much sociability form the superstructure, and serious aim and endeavor the foundation of the Order of the Alhambra. The credit for its inception belongs to Columbus Council No. 126, Knights of Columbus, of Brooklyn, New York, who met on the first, third and fifth Mondays in every month. Leap year, 1904, provided three meeting nights in February. A Council statistician having asserted that more than a quarter of a century would elapse before February would again have so many Mondays, it was decided to prepare a special program for the occasion.

The compiler of this chronicle was appointed to prepare for the event, and the result of his labor was the production of a ceremonial entitled "The Order of the Janizaries," Boabdil Caravan No. 1. The ceremonial was entirely Oriental. Its officers were Illustrious Serene Imam; Illustrious Grand Commander of the Faithful; Illustrious Captain of the Bodyguard, and Illustrious Grand Vizier. Invitations to attend the first ceremonial were sent broadcast and nineteen councils of the Knights of Columbus were represented. The fun was fast and furious and at the conclusion of the entertainment an impromptu meeting was called, the late William A. Burns presiding. A motion to effect a permanent organization was carried unanimously and the presiding officer appointed William H. Bennett, John J. Keough, George E. Lanagan, William A. Burns, Peter J. Skelly and James P. Sullivan a committte to effect the organization.

A year elapsed before work began. The initiatory ceremonial was rewritten. The scene was laid in Granada just

prior to, and at the time of its conquest by Ferdinand and Isabella. The "floor work," as it is called in fraternal organizations, is warranted to hold the attention of the Sir Nobles and the Neophytes. The question has been asked, "Why a Mohammedan name, Order of the Alhambra?" There are several answers.

Within sight of the Alhambra's red towers the saintly Columbus passed some of his saddest days and here he received the first favorable reply to his life-long prayers—assistance to embark on his voyage of discovery. Another answer is that it affords an opportunity for the colorful Oriental costuming and settings. The emblem of the Order is the red tower of Castile surmounting the crescent of the Saracen typifying the triumph of Christianity over Mohammedanism.

The Order was formally organized August 14, 1905. The following year "Al-Sunna" (The Rule) was adopted and published, which indicate that the purposes of the organization are:

1. To promote such social and intellectual intercourse among its members as shall be desirable and proper.

2. To establish a fund for the preservation of American Catholic historical places.

The Supreme officers are Supreme Commander, Vice Supreme Commander, Supreme Scribe, Supreme Chamberlain, Supreme Captain of the Body-guard and Supreme Organizer.

The subordinate bodies are known as Caravans and only one can be established in any city, borough or town. The highest governing body is known as the Supreme Divan, which is composed of the original incorporators, who are life members, the supreme officers, the Grand Commander and one representative from each Caravan. The Supreme Divan meets biennially and since its organization has assembled in Brooklyn, New York, in 1905, 1907 and 1913; Wash-

ington, D. C., 1909; Albany, New York, 1911; Binghamton, New York, 1915; Syracuse, New York, 1917; Buffalo, New York, 1919; Chicago, Illinois, 1921. The 1923 session was voted to Boston, Massachusetts. The Executive committee is the Council of Viziers. The Supreme Divan elects five of its members, biennially, who with the Supreme Commander, Scribe Chamberlain and Propagandist, form its membership. The Supreme Commander with the approval of the Council of Viziers, appoints a Deputy Supreme Commander for each State, territory or country.

The Caravans select the name of some city, personage, place or incident connected with the Moorish history of Spain and must have not less than thirty-five charter members. Caravans are organized only with the approval of the Council of Viziers. Any practical Catholic, twenty-one years of age or over, possessing qualifications promulgated by the Council of Viziers, is eligible for membership. The Order of the Alhambra has no official connection with any other organization. The Caravan is governed by a Grand Commander, Vice Grand Commander, Grand Scribe, Scribe of the Exchequer, Grand Chamberlain, Master of the Oasis, Historiographer, Master of the Wardrobe, Captain of the Bodyguard, Sentinel of the Tower and Sentinel of the Desert. These form the Grand Divan of the Caravan, and are elected annually. The meeting place of the Caravan is called the Alcazar.

The American Catholic Historical Places fund is formed by allotting a percentage of every initiation fee to the fund.

The Order was incorporated under the laws of the State of New York, April 24, 1907. The incorporators were William H. Bennett, John J. Keough, George E. Lanagan, William A. Burns, Peter J. Skelly, James P. Sullivan and James P. Judge. These, with Michael L. Monaghan and James A. Nolan, all of Brooklyn, New York, were the Viziers. The

first Supreme Divan was made up of William H. Bennett, Supreme Commander; William A. Burns, Vice Supreme Commander; James P. Sullivan, Supreme Scribe; Peter J. Skelly, Supreme Chamberlain; George E. Lanagan, Supreme Captain of the Body-guard, and John J. Keough, Supreme Propagandist.

Prior to August, 1906, the following Caravans had been organized: Abd-er-Rahman of Brooklyn, New York, William A. Prendergast, Grand Commander; Almanzor of Canton, Ohio, Dr. Theodore J. Phillips, Grand Commander; Granada of Boston, Massachusetts, John H. Allen, Grand Commander; Alhamar of Wilkes-Barre, Pennsylvania, Dr. E. A. Sweeney, Grand Commander; Ali-Atar, Augusta, Georgia. Felix X. Door, Grand Commander. This Caravan was organized by the late James J. Farrell, one of the founders of the Catholic Laymen's League of Georgia. Alcazaba of Middletown, Connecticut, was organized by Judge Daniel Joseph Donahoe, the poet. In quick succession came El Zagal of Newark, New Jersey, Joseph A. Harris, Grand Commander; Abdallah of Jersey City, James J. Hopkins, Grand Commander; Boabdil of Chicago, Illinois, John A. McCormick, Grand Commander; Al-Kamal of Cincinnati, Ohio, James J. Heekin, Grand Commander; Gibel Taric of New York City, Timothy J. Sullivan, Grand Commander; Alcantara of Washington, D. C., Dr. W. P. Malone, Grand Commander; Asturias of New Haven, Connecticut, James J. Kennedy, Grand Commander. The late Daniel Colwell was one of the leaders in organizing this Caravan: Al-Hakam of Stamford, Connecticut, John A. Waters, Grand Commander.

Very early in the Order's history it became evident that the erection of Caravans in the minor cities and towns, with small Catholic populations, was a mistake. Because of the large expenditure required for the elaborate paraphernalia and settings and the limited number of persons eligible

for membership several of the Caravans ceased to exist.

In 1907-8 James J. Hopkins of Jersey City, John H. Allen of Boston and Timothy J. Sullivan of New York City were elected to the Council of Viziers. George R. Repetti of Washington, D. C., volunteered his services and was appointed Temporary Organizer for Virginia, West Virginia, and the District of Columbia and Frank J. Dougher and James J. Farrell, Deputy Supreme Commanders for Pennsylvania and Georgia respectively. Alcala of Baltimore, Maryland, Dr. E. P. McDevitt, Grand Commander and Wad-Ras of Toledo, Ohio, L. E. Flory, Grand Commander, were added to the roll.

At the session of the Supreme Divan held in Albany, New York, in 1911, William J. McMahon of that city was chosen as Supreme Commander, George R. Repetti of Washington, D. C., as Vice Supreme Commander; Anton B. Neubauer of Albany, New, York, Supreme Chamberlain, and John H. Beetha of Brooklyn, New York, Supreme Captain of the Body-guard. The Viziers chosen were Timothy J. Sullivan of New York; Hugh P. McNally of Boston, Massachusetts; Thomas Conlon of Toledo, Ohio; Peter P. McLoughlin of Brooklyn, New York, and Peter J. O'Brien of Jersey City, New Jersey.

The American Catholic Historical Places Committee consisting of Peter P. McLoughlin of Brooklyn, New York, Chairman; Timothy J. Sullivan of Manhattan; Dr. W. P. Malone of Washington, D. C.; Stephen Moran of Albany, New York, and William H. Bennett of Brooklyn, New York, selected, with the approval of the Council of Viziers, the entrance to the New York Custom House, Bowling Green, as an appropriate spot to be marked by the first tablet. Here it was that Father Thomas Harvey, S.J., offered the Holy Sacrifice of the Mass for the first time on record in New York City in Governor Dongan's residence in Fort James.

The good offices of United States Senator William M.

Calder were invoked, successfully, to obtain permission of the Treasury Department officials for the placing of the memorial. Cass Gilbert, the architect of the building, contributed a sketch of the proposed tablet. Peter P. McLaughlin, Chairman of the Committee, waited on his Eminence Cardinal Farley and submitted to him the purpose of the Order to mark appropriately places hallowed in American Catholic history and told of the permission granted by the Treasury Department to the Order to affix a tablet to the wall of the Custom House. His Eminence expressed his great pleasure that a body of Catholic men should have undertaken this very laudable work, and approved heartily of the purpose of the Alhambrans to mark the spot sanctified by the offering of the Holy Sacrifice, for the first recorded time, in his Archdiocese. The work on the tablet of bronze was done under the personal supervision of Timothy J. Sullivan.

The unveiling of the Memorial took place Decoration Day, May 30, 1912. The tablet bore the inscription:

WITHIN FORT JAMES
LOCATED ON THIS SITE
THE
SACRIFICE OF THE MASS
WAS OFFERED IN 1683
IN THE
GOVERNOR'S RESIDENCE
BY THE
REV. THOMAS HARVEY, S.J.
CHAPLAIN TO
GOVERNOR THOMAS DONGAN.
ERECTED BY THE
ORDER OF THE ALHAMBRA
ANNO DOMINI MCMXII.

The Manhattan and Brooklyn Caravans, with delegations from out of town, preceded by a band, marched down Broadway from the Post Office to the Custom House. The invocation by

the Rev. Thomas P. McLaughlin, of New Rochelle, was followed by an address by Supreme Commander William J. McMahon, who unveiled the tablet. It was accepted for the United States Government by Collector of the Port William Loeb, Jr. The Rev. Thomas J. Campbell, S.J., delivered an address on "Early Jesuits in New York," and Dr. John G. Coyle spoke on "Dongan and His Times." A collation followed in the historic Fraunce's Tavern on Broad Street.

Vice-Supreme Commander William A. Burns, one of the founders of the Order, and a tireless worker in its advancement, died July 6, 1912. At the Supreme Divan's session in Brooklyn, September 2, 1913, James P. Sullivan, the Supreme Scribe, was succeeded by Anton B. Neubaur, of Albany. Supreme Scribe Sullivan had held the office for eight years, had traveled from Boston to Butte in the Order's interests, and labored unceasingly for its extension.

Supreme Commander William J. McMahon died July 6, 1917, and Vice-Supreme Commander George R. Repetti filled in his term until the election of John T. Ryan, of Buffalo, at the session of the Supreme Divan in Syracuse, 1917. In the death of Supreme Commander McMahon, Alhambrans and the Order suffered a severe loss.

The American Catholic Historical Places Committee, Joseph T. Gleason, of Brooklyn, Chairman; Stephen F. Moran, of Albany; Dr. N. J. Delehanty, of Rutland, Vermont; Joseph P. Cullen, of Washington, D. C., and Anton B. Neubaur, of Albany, bought, in the name of the Order, two acres at Indian Hill, twelve miles from Syracuse, New York. Within the boundaries of this purchase a bark chapel had been constructed, in which Father Joseph M. Chaumonot, S.J., offered for the first time in what is now New York State the Holy Sacrifice of the Mass, November 14, 1655. With the cordial approval and coöperation of the late Right Reverend John Grimes, D.D., Bishop of Syracuse, a granite shaft, fourteen feet high, topped by a cross, was unveiled with

appropriate ceremonies, Sunday, September 23, 1917. The invocation was by the Reverend George S. Mahon; the opening address by Daniel J. Dugan, of Albany. Miss Eleanor Mahon unveiled the Memorial. The orations were by the Reverend Thomas J. Campbell, S.J., on "Pioneer Priests of New York," and Dr. John G. Coyle, on "Catholics and the Republic." Bishop Grimes gave the benediction. (See RECORDS AND STUDIES, Vol. XI, December, 1917.) The Memorial bore the inscription:

INDIAN HILL.
IN A BARK CHAPEL ON THIS SPOT
THE HOLY SACRIFICE OF THE MASS
WAS FIRST OFFERED IN NEW YORK STATE
BY REV. JOSEPH CHAUMONOT, S.J.
SUNDAY 14, NOVEMBER 1655.
"Going therefore teach ye all Nations
Baptizing them in the name of the Father
And of the Son, and of the Holy Ghost
Teaching them to observe all things whatsoever I have commanded you."
St. Matthew XXVIII, 19-20.
ERECTED BY THE ORDER OF THE ALHAMBRA
ANNO DOMINI MCMXVII

It was proposed to develop a park around the monument which would become a place of pilgrimage for Catholic Syracusans. It was largely through the personal efforts of Supreme Scribe Anton B. Neubaur that the ground for the memorial was purchased. On the evening of the unveiling a banquet was tendered Bishop Grimes at the Onondaga Hotel.

The next historical spot to be marked by the Alhambrans was at the Auriesville Shrine. Through the courtesy of Archbishop Hayes of New York a copy was made of Sibbel's heroic statue of Father Jogues, S.J., at the Dunwoodie Seminary, New York. It rests on a pedestal, ten feet high, surmounting a mound of natural rock, located outside the shrine enclosure midway be-

tween steps approaching the gateway. Tablets bear the following inscriptions. On the front:

ISAAC JOGUES
APOSTLE
OF
THE MOHAWKS
AT THEIR CASTLE
OSSERNENON
ON THIS SITE
A.D. 1642-1646
BORN AT ORLEANS, FRANCE
A.D. 1606.

(*East Side*)

SENT HERE AS
ENVOY OF PEACE
FROM QUEBEC
JUNE 1646

TOMAHAWKED
FOR THE FAITH
ON THE HILL ABOVE
OCTOBER 18, 1646

MISSIONARY
OCTOBER 1646

(*West Side*)

LED CAPTIVE HERE
FOR LONG AND CRUEL TORTURE
A.D. 1648

ESCORTED TO NEW AMSTERDAM
(NEW YORK)

FREED BY THE DUTCH
AT FORT ORANGE
(ALBANY)

BY DOMINIE MEGAPOLENSIS
PROTESTANT MINISTER
A.D. 1643.

The unveiling took place Sunday, October 15, 1922. The ceremonies began in the open air chapel with a *Missa Cantata* celebrated by the Right Reverend John J. Collins, S.J., D.D., Bishop of Antiphello, formerly Vicar Apostolic of Jamaica, British West Indies. In the afternoon the exercises were opened with an invocation by the Right Reverend John F. Glavin of Rensselaer, New York. Supreme Commander John T. Ryan made an address and the statue was unveiled by Supreme Scribe Anton B. Neubaur. The Right Reverend Joseph A. Delaney, Vicar-General of the Albany diocese, blessed the memorial.

George Hermann Derry, Ph.D., of Union College, delivered the oration. The discourse of Father John J. Wynne, S.J., was on "The Spirit of Sacrifice." The proceedings closed with a procession and Benediction of the Blessed Sacrament, Bishop Collins officiating. In the evening a banquet was held in honor of the occasion at the Hotel Hampton in Albany, Past Grand Vizier Daniel J. Dugan, acting as toastmaster. The speakers were the Very Reverend Michael J. Ahern, S.J., President of Canisius College, Buffalo, N. Y., and Supreme Commander John T. Ryan and the Reverend Francis J. Breen, S.J., Director of the Auriesville shrine.

The Historical Places Committee in charge of the Father Jogues Memorial was Anton B. Neubaur, Chairman; William H. Bennett, Brooklyn; Joseph E. Gavin, Buffalo; the Reverend John J. McCreary, Syracuse and Thomas G. Sexton of Chicago.

In addition to the memorials erected by the Order at large, Boabdil Caravan of Chicago has provided red granite markers with inscribed bronze tablets for the graves of Chicago soldiers who fell in the World War. Under its auspices a military field Mass is solemnized annually in the Soldiers' and Sailors' Memorial Park.

A pleasant feature of Caravan activities is the chartering of a boat or train for week-end sojourns at summer resorts. The attendance at these outings is restricted to the families of the

members. The initiatory ceremonials or "runs," as they are called for brevity, are always followed by a repast which is a great promoter of sociability and closer fellowship.

Like every social organization expansion fell off during the World War, but since its close the Order has grown. In addition to the Caravans mentioned, the following have been added: Bab-Adh-Dha-Hab, San Francisco, California; Charles P. Fox, Grand Commander; Musa, Rochester, New York, Daniel F. Fitzgerald, Grand Commander; Cordova, Buffalo, New York, Charles B. Thomas, Grand Commander; Al-Sirat, Louisville, Kentucky, Thomas D. Clines, Grand Commander; Tagus, Rutland, Vt., Dr. F. E. Quigley, Grand Commander; Darro, New Orleans, Louisiana, A. J. Whelan, Grand Commander; Castile, Dover, New Hampshire, William Regan, Grand Commander; Navarre, Syracuse, New York, William J. Bourke, Grand Commander; Puerto-Del-Rey, Kansas City, Missouri, Bernard C. McShane, Grand Commander; Loxa, Bradford, Massachusetts, William C. Carney, Grand Commander; Al-Meria, Richmond Borough, New York, James Darcey, Grand Commander; Seville, Bronx Borough, New York, Joseph L. Melody, Grand Commander; Orosius, Queens Borough, New York, James J. Duffy, Grand Commander; Santa Fe, Utica, New York, James J. Loftis, Grand Commander; Ebro, Jersey City, New Jersey, Thomas A. Hart, Grand Commander; Zafra, Trenton, New Jersey, Martin F. Pilger, Grand Commander; Valencia, Hartford, Connecticut, Dr. Hugh F. Flaherty, Grand Commander; Mendoza, Jackson, Mississippi, Francis L. Hale, Grand Commander; Medina, North Adams, Massachusetts, Edward H. Shea, Grand Commander; Salamanca, Philadelphia, Pa., James A. Vaughan, Grand Commander; Malaga, Des Moines, Iowa, W. J. O'Connell, Grand Commander.

The Supreme Divan, 1922-1923, follows: Supreme Commander, John T. Ryan, Buffalo, New York; Vice-Supreme Commander, Joseph P. McSweeney, Rochester, New York; Supreme

Scribe, Anton B. Neubaur, Albany, New York; Supreme Chamberlain William A. Schwab, New York City; Supreme Organizer James A. Ryan, Boston, Massachusetts; Supreme Captain of the Bodyguard H. Walter Johenning, Baltimore, Maryland; Grand Viziers, Dr. Harry F. MacLoed, Dorchester, Massachusetts; Past Supreme Chamberlain Joseph T. Gleason, Brooklyn, New York; Jeremiah A. Quinn, Albany, New York; James J. Kelley, Chicago, Illinois, and William J. Butler, Wilkes-Barre, Pennsylvania. The largest Caravans in the Order are Granada of Boston, with 1,637 members, and Vega of Albany with a membership of 1,140.

EARLY DUTCH TOLERATION IN NEW NETHERLAND

By the Rev. F. J. Zwierlein, D.Sc., M.H.

The Tercentenary of the State of New York which was officially celebrated, though one year late, in May, 1924, commemorated the time when this great commonwealth was an infant colony of the Dutch Republic under the name of New Netherland. The early map and the seal also call it New Belgium, as the Mother country had been in part the home of the ancient Belgae, called by Caesar the bravest of all the inhabitants of Roman Gaul.

The Dutch Republic was a Calvinistic State. True to the teaching of John Calvin's "Institutes of the Christian Religion," it established the Dutch Reformed Church to the exclusion of the private and public worship of all other Christian denominations, and even forcibly repressed a more moderate Calvinism. Economic reasons largely account for a limited toleration of Judaeism and for the partial non-enforcement of some of the repressive measures against Catholics who still formed the majority of the population even in Holland.

As these principles of John Calvin also ruled, as much as possible, the Province of New Netherland while under Dutch control (1623-1664), it explains how the present writer's doctoral dissertation for Louvain University "Religion in New Netherland," practically developed into a history of New Netherland intolerance in the repression of dissenters in the colony, particularly of the Lutheran, the Quaker, and the Jew, whenever they made, or were suspected of making, an effort to organize worship of their own.

To offset this New Netherland intolerance, which is so alien to the guarantee of religious liberty in the Constitutions of the United States and of the State of New York, the most redeeming feature in the history of the colony is the fact

of the cordial treatment that the Dutch generally exhibited to the Jesuit missionaries who made the pioneer efforts in the evangelization of the Iroquois in the time of William Kieft (1638-1647) and Peter Stuyvesant (1647-1664). These were the two last Director Generals of the Province of New Netherland before it passed into English hands and became New York.

Under William Kieft, Father Jogues and Father Bressani were ransomed by the Dutch and sent back to Europe with cordial letters of recommendation. Both missionaries returned to America to continue their labors for the conversion of the savages. Father Jogues, finally, died a victim of his zeal for souls, being martyred cruelly in the Mohawk Valley, where the memory of his suffering is revered today at the shrine of Auriesville.

The Colonial authorities in the homeland wrote Stuyvesant, March 21, 1651, that the ransom of Christian captives from the savages was "the duty of all Christians, but every one is bound to care for himself and his own people." Frenchmen had been ransomed before "at the expense of the Company and by the contributions of the community, for which we have never been repaid, so that we think that, when complaints reach France, they will take care of their countrymen." This marked a change of policy so far as the redemption of captives was concerned, but it did not alter cordial relations of the Jesuit missionaries with the people in the colony of New Netherland.

Father Poncet, who was captured in an Iroquois raid into Canada, August 20, 1653, and freed the following Autumn, when the Mohawks sued for peace, was, it is true, coldly treated by the Commandant of Fort Orange, Commissary Dyckman, but he met with a great deal of kindness on the part of a good Walloon, a good Scotch woman, a merchant from Brussels, and others.

Father LeMoyne, now honored with a statue in Syracuse, who spent a great deal of time repeatedly in the Iroquois country, first at Onondaga and then amongst the Mohawks, from 1654 to 1662, met with "a great demonstration of affection by the Dutch" in the visit he paid them in 1655. When the Directors in Colony heard of the French settlement at Onondaga, they warned Stuyvesant, December 19, 1656, lest danger threaten the Dutch colony from that quarter. Nevertheless, the next year, Father LeMoyne was able to go even to New Amsterdam, the present City of New York, where he spent eight days.

The leading minister of the Dutch Reformed Church, Domine Megapolensis, who had been so kind to Fathers Jogues and Bressani, sent a caustic report of the visit to the Classis of Amsterdam, his ecclesiastical superiors in Holland. Father LeMoyne gave as much spiritual ministration as he could to the Catholics in Manhattan and some French privateers in port with a rich prize. Although no doubt provoked by the Dutch minister's question "whether he taught the Indians anything more than to make the sign of the Cross and such like superstitutions," he told the minister that he had not called on him to debate religion, but simply to chat, and so he mentioned some wonders of nature he had discovered in Western New York, namely salt, sulphur, and oil springs. Domine Megapolensis informed his ecclesiastical superiors that he did not know whether this was the truth or a mere Jesuit lie. He simply mentioned these things to them, he said, on the authority of the Jesuit. We are all familiar with the salt springs at Syracuse; the sulphur springs up Genesee Valley and the oil spring at Cuba.

The thrifty Dutch took advantage of Father LeMoyne's visit to New Amsterdam to negotiate for trade between New Netherland and Canada. He communicated the Dutch proposal to Governor D'Aillebout of Canada and was able

to send the French terms from Fort Orange to New Amsterdam, April 7, 1658, excluding the Dutch from the Indian trade in Canada and from the public exercise of any religion but the Catholic religion on land there. The terms were agreeable, and the first ship to sail there from New Netherland was the St. Jean under Captain John Petrel, which unfortunately was wrecked on the island of Anticosti at the entrance of the Gulf of St. Lawrence.

Father LeMoyne had hoped to sail on the ship, but he was compelled to return to Canada with his Mohawk "sailors of the woods," who were negotiating the release of some Indian prisoners. He stopped at Fort Orange before the journey and made a vain effort, as Father Jogues and Father Poncet had done before, to reclaim Domine Megapolensis to the Catholic Faith he had professed in his boyhood by sending him three treatises, one on the succession of the Popes in an unbroken line from St. Peter, Christ's vicar upon earth; another upon the Councils defining the Faith of Christ under the guidance of the Holy Spirit, and the third on the Heresies that broke up Christ's Church which Christ himself prayed His Father in Heaven to keep one and undivided. Domine Megapolensis sent a rejoinder by that ill-fated ship St. Jean, and so it never reached Father LeMoyne. He also sent a copy to Holland, which is now preserved in the library of the Reformed Seminary at New Brunswick, New Jersey. It has been printed by the Collegiate Church of New York City.

The next year, despite peace negotiations, hostilities broke out anew. Eight Frenchmen were captured by the Mohawks. The Minutes of the Court at Fort Orange, September 24, 1659, prove that the Dutch requested the Mohawks to release their eight French prisoners and restore them to their country. Abraham Staes of Beverwyck, informed Stuyvestant on January 16, 1660, of a Mohawk declaration that they would bring

back the French prisoners to Canada in the spring and then make a solid peace with the French.

No such thing happened. War renewed in the summer of 1660 and in the spring of 1661 resulted in death or captivity to many Frenchmen at Three Rivers and Montreal. The Jesuits concluded that decisive action was needed to save Canada before the Iroquois drained the last drop of its blood. Father Paul Raguenau, October 12, 1661, suggested that the Prince de Condé send a French regiment which might effectively attack these Iroquois through New Holland, the shortest and most convenient road to their country. There is little probability that this plan would have obtained the consent of the Dutch as it would have cost them the friendship of the Mohawks, which they had always been most careful to maintain. If we are to believe a Frenchman held captive by these Indians at this time, "the Dutch are no longer willing to secure our freedom, as it costs them too dearly; on the contrary, they tell the Iroquois to cut off our arms and legs and kill us where they find us." This captive was soon delivered through the timely intervention of Garacontie, the great Onondaga Chief, who was even then living the life attested by his public profession on the eve of his baptism in the Cathedral of Quebec some years later.

"As to the Faith which Onnontio [the French Governor] wishes to see everywhere diffused, I publicly profess it amongst my countrymen; I no longer adhere to any superstition, I renounce polygamy, the vanity of dreams, and every kind of sin."

The Mohawks and the Oneidas were still hostile, but the Onondagas and Cayugas, representing also the Senecas negotiated from July, 1661, to August, 1662, for peace, during which Father LeMoyne visited their country at their request, returning with the last contingent of French prisoners who arrived at the Falls of St. Louis, August 31, 1662. War

between the Iroquois and the Andastes prevented any further missionary work on the part of the French Jesuits during the remaining few years of the Dutch control of New Netherland.

It was not until 1668, that another and glorious chapter in the Jesuit Indian missions of the Iroquois country was opened by new foundations, which the Knights of Columbus have marked by memorial mission crosses at Union Springs on the shore of Lake Cayuga and on Boughton Hill near Victor. While there is nothing left of these mission sites but the graves of the dead sanctified by emblems of their Faith, crosses, medals and beads, as may be seen in the Museum at Letchworth Park, Catholic Iroquois Indians, who settled in Canada and were in the employ of Hudson Bay Company's fur trade, carried the Faith to the Indians of the Great Northwest, and so opened the way to their evangelization by the Jesuits from St. Louis, to which they twice sent envoys to request missionaries. This gave Father De Smet his life work, the evangelization of the Indians of the great Northwest.

RT. REV. ANDREW ARNOLD LAMBING

By the Rev. Thomas F. Coakley, D.D.

One does not a priori look to the secular clergy to be pioneers in intellectual movements. The cloister seems fitter soil out of which may develop those who do the bulk of our thinking and our writing, and the religious life, sheltered as it is and should be from the innumerable distractions that attend the daily routine of parish priests may well be counted upon to furnish the most and the best contributions that are representative of the zeal and the scholarship of the whole body of the clergy.

Yet there are exceptions, neither rare nor inconspicuous, priests burdened with the care of large parishes, engaged in the dull and prosaic task of erecting schools and churches and convents and rectories and parish groups; worried about church debts and mixed marriages and juvenile courts, and yet who in spite of all this dead weight, this down-pull upon their soaring intellectual strivings, do in fact manage to devote a fairly large portion of their lives to studious pursuits, which result not infrequently in their giving to the glory of God and the dignity and prestige of His Church something worth while in an intellectual way.

The secular clergy have representatives in things of the mind not unworthy of being compared with any that the Religious Orders have produced, and the ripened fruit of their self-imposed toil indicates a high degree of native ability, perseverance and concentration, which deserves the praise of the country, if for no other reason than this, that they have not allowed the atmosphere of modern twentieth century tumult and rush to completely suffocate them.

Among such of the secular clergy may well be placed the Right Reverend Monsignor Andrew Arnold Lambing, of the Diocese of Pittsburgh. He lived seventy-seven years, dying upon Christmas eve, in 1918. He devoted almost half a century to his parochial

duties in various places in the far flung Diocese of Pittsburgh, and at his death he was the active pastor of a very large parish. Yet amid these ever-pressing cares he managed to accomplish a deal of historical work of the first rank that will place him among the historical pioneers of Pittsburgh, secular as well as ecclesiastical. His achievement is all the more remarkable from the fact that in his early years he did not enjoy any of the specialized studies that are commonly looked upon as the preliminary to respectable work in the domain of history, whether local or special or general. He was in every sense of the word a self-made man, if we except, of course, his theological training. There are thousands of priests in the United States upon whose education fortunes have been lavished by fond parents and magnanimous Bishops, but who in spite of all their unusual advantages have produced nothing of monumental character that will live after them. Monsignor Lambing was none of these.

Born in comparative poverty, February 1, 1842, in Manorville, Armstrong County, Pennsylvania; descended from Christopher and Anne Mary (Wanner) Lambing, who emigrated from Alsace, near Strasburg, to Philadelphia, September 15, 1749; son of Michael Anthony and Anne (Shields) Lambing; mother's ancestors emigrated from Donegal, Ireland, about 1745; he was compelled to work and to work hard. The recreational and playground facilities that we now look upon as fixed and settled things cast over his infancy none of their charms. The child labor laws were not operative when he began to earn his living at the age of nine years, doing the many tasks assigned to a farmer's boy. A few years later we come across him slaving in a brick yard, and shortly after that he was laboring at a man's full-grown tasks in an oil refinery, and all the while attending a country school, with its scant equipment, and brief periods of instruction, not more than four months out of the year. No soft and flabby life was his. We find him rising at three in the morning to read by the dawn's early light, or the feeble flicker

from the coal fire in the family hearth; we see him stinting himself, like another pioneer, Lincoln, to purchase rare and occasional books, which he devoured with the utmost animation. All these rugged steps in his training formed in him a body of exceptional robustness. He weighed over two hundred pounds, and stood six feet in height. No mollycoddle was he, as he proved during the Railroad riots in Pittsburgh in 1877, when much of the disturbance took place near his own parish, he then being at the "Point" in Pittsburgh, where the Allegheny and the Monongahela rivers unite to form the Ohio. For two generations Monsignor Lambing was one of the most striking characters to be seen on the streets of Pittsburgh, with his enormous and finely chiseled head, crowned by long flowing white hair, and topped with the mid-Victorian "two-gallon stove pipe lid," and his cane. To use a popular phrase he was "a fine figure of a man," and he graced nearly all the public gatherings of a civic nature in the City of Pittsburgh during his long life. He had a remarkably large acquaintance among non-Catholics, mostly business and professional men, and was eagerly sought by them at their gatherings of importance, and he often addressed them on many topics, for his was no one-track mind; indeed, he had a wide and Cathoilc range of tastes, and he had collected a large and valuable library of books on a multitude of topics.

Those who knew nothing about the Catholic Church and who cared less for it, none the less knew Father Lambing and cared supremely for him. He had an immense influence in civic affairs. It was due to this personal interest in him that he became the friend of Andrew Carnegie, and the great steel king made him one of the Trustees of his heavily endowed Carnegie Institute, and then of the Carnegie Institute of Technology. He was President of the Western Pennsylvania Historical Society, today a very "high-brow" institution, and its members still speak warmly of him, and manifest after an absence of years, a great amount of reverence and veneration for his name.

Beginning his formal education at twenty-one in St. Michael's Seminary, Pittsburgh, his indomitable will overcame all obstacles that academic pursuits presented to him. But so great was his progress that within a short time after his ordination (August 4, 1869), we find him a professor in Saint Francis College, Loretto, Pennsylvania, on ground made sacred by the saintly steps of the Russian Prince Priest, Father Gallitzin, for one session and assisted the pastor of the village church on Sundays; pastor of St. Patrick's congregation, Cameron Bottom, Indiana County, January-April, 1870; and of St. Mary's Church, Kittanning, Armstrong County, May 1870; January, 1873, where he built a new church; transferred to Freeport; at end of six months named chaplain of St. Paul's Orphan Asylum, Pittsburgh; pastor of Church of St. Mary of Mercy, January, 1874-October, 1885; pastor of St. James' Church, Wilkinsburg, October 15, 1885.

It was Father Lambing who issued the first number (1884), of the *Catholic Historical Researches,* a quarterly, which is now issued as a monthly, and published in Philadelphia by the American Catholic Historical Society, and which under Martin I. J. Griffin did such magnificent work in history. Father Lambing likewise organized the Ohio Valley Catholic Historical Society, and became its first president. However, he did not confine his literary activity to purely historical researches. Endowed with fervent piety, he wrote many books and pamphlets on religious topics. "Fountain of Living Water" (1907), "Come, Holy Ghost" (1901), "The Sacramentals of the Catholic Church" (1892), "Mixed Marriages, Their Origin and Result," "Essay on Masses for the Dead," "The Orphan's Friend" (1875), "Sunday School Teacher's Manual" (1877), "The Immaculate Conception" (1904), and "Mary's First Shrine in the Wilderness," were among the fruits of his unwearied pen.

None the less, his fame rests upon his contributions to local history, both religious and secular. He not only wrote many original works on history, but he edited quite as many volumes. He

wrote a "History of the Catholic Church in the Diocese of Pittsburgh and Allegheny" (1880), "The History of Allegheny County," "Fort Armstrong and the Manor of Kittanning," "A Critical Inquiry Concerning Celeron," "History of Pittsburgh and Its Environs" (1898), "Pennsylvania, Historical and Biographical" (1904), and he translated from the French the "Register Kept at Fort Duquesne, 1754-1756" (1885), "Necrology," being a record of deceased priests of the Diocese of Pittsburgh; "A Century and a Half of Pittsburgh and Her People" (1908), were among the last of his important historical works.

He held many ecclesiastical offices in the Diocese of Pittsburgh. He was the official censor of the diocese, a position, however, that did not overtax his efforts, as the literary product of Pittsburgh priests is not excessive, and, unfortunately, the itch for writing has not touched many of the local clergy, despite the very great ability of hundreds of them. Father Lambing was a member of the Diocesan School Board, and he was its President for nine years. He was one of the official examiners of school teachers of the diocese, and for some years he was the Fiscal Procurator. During the World's Fair he prepared the local parish school exhibit, and he did much to encourage educational progress in the diocese.

For his many great services to religion, which had made the diocese richer, and himself poorer, he was finally rewarded by being made a Domestic Prelate in 1915, and the title of Monsignor pleased him immensely, the honor being to him the seal of approval and an appreciation of his life's work, and a fitting testimony to the affection in which he was held by his superiors. He wrote much, almost continually, for newspapers and magazines, and the University of Notre Dame conferred upon him the degree of Master of Arts (1883), and later on the Doctorate in Laws (1886).

Speaking with a critical eye, Father Lambing's greatest contribution to the diocese historically was the patience and thorough-

ness with which he gathered together the raw materials of history. He had great skill in collecting the scattered threads of history, and weaving them together into a consistent whole. Not every priest to whom he appealed felt the importance of preserving old records; not every one to whom he wrote and wrote and wrote again replied to him giving him authentic dates to make his writings accurate. And yet, despite the barriers mountain high that beset him, it is surprisingly rare to find him in error about dates and incidents. A deep appreciation of geography and chronology, those two eyes of history, was not the proud possession of every one upon whom the venerable historian called for substantiation of a statement, and the marvel is, not that he did not do more, or do it better, but that he did it at all, and did it as well as it has been done, considering his own meagre equipment, whose paucity he never minimized, and his still more impoverished financial resources.

Father Lambing lived and died a poor man. No Maecenas came to be a royal patron, else some of the tangled weeds would have blossomed forth into a garden of richest hue and variety. Even the slender legacies in his will could not all be carried out, and he did not have sufficient funds to publish his last volume of ecclesiastical history, "Brief Biographical Sketches of the Deceased Bishops and Priests Who Labored in the Diocese of Pittsburgh from the Earliest Times to the Present," a most important and valuable contribution, which was put through the press hurriedly, and at the expense of the diocese, merely to get it into type before his death, he being quite unwell at the time, for the diocesan authorities thought it necessary to print Monsignor Lambing's invaluable notes and thus to make it easier for some future historian to check up and verify and to fill in the outline sketched so faithfully by him.

The Diocese of Pittsburgh has produced no successor to him; at least, not yet; and the scarcity of priests who have a fondness for the dim and dusty records of the past, and who have a talent and

a genius for collecting, indexing, collating and passing judgment upon the chronicles of history makes it highly improbable that we shall soon see his like again.

THE CARDINALS OF CHARITY

By Michael J. Madigan

At the Secret Consistory held in the Vatican, on March 24, 1924, His Holiness Pope Pius XI created Archbishop George William Mundelein of Chicago, and Archbishop Patrick Joseph Hayes of New York cardinal priests, with the titles of the churches of Santa Maria in Via for the latter and Santa Maria del Popolo for the former.

In his allocution to the Cardinals at this ceremony the Holy Father said:

"In the immense family which God has confided to us, there are brothers more favored by Divine Providence, who through the Father of All come to the assistance of their less fortunate brothers in their trials and disasters. Our heart is touched, and at the same time exalted toward God, thinking of and beholding their magnificent acts of filial piety and fraternal charity. We find pleasure in expressing to them from this exalted place, in this distinguished assembly, a fervent declaration of our gratitude, that of a father who feels himself much indebted on behalf of his suffering children.

"As soon as we had lifted our voice to ask for help for the starving children of Russia, the episcopacy, clergy and people of the United States answered with promptness, enthusiasm and generosity which placed them, and ever since has maintained them, in the front rank of this new crusade of charity. We feel, however, that something would be wanting in this expression of gratitude if special mention were not made of the position and part which the United States of America took and maintained in this concourse of charity. This beneficence, shown everywhere and by all, continued for a long time; we can say that it even still continues, though

gradually reduced in proportion as the days advanced in which the need diminished.

"Later we intimated that fresh miseries and necessities had arisen in various parts of the world. It was only an intimation, as, indeed, discretion counseled, but it was sufficient to enkindle again everywhere fresh ardor to bestow money and material according to the varying possibilities. The slight intimation was sufficient to move the hierarchy, clergy and people, not only to maintain their primacy, but to push forward and upward, so they are seen to excel even the grand and wonderful deeds of charity they had previously performed.

"It being an impossibility to express in words all that our heart feels at this historical and epic wave of charity, we have decided to express ourselves with a gesture which, touching as it does the very summit of the sacred hierarchy, shall be visible to all, and in its mute eloquence shall convey our thought, first of all to that great and most noble people and country, which in such a glorious task has been able to conquer such an enviable primacy.

"We have thought of raising to the honor of the sacred purple and of your Sacred College two prelates who, for their personal qualities, for their zeal, for the importance of their sees and for the merits of their pastoral ministry are honored in the sacred hierarchy in the United States. If this action is extraordinary, the reasons which inspire it are without parallel, and no less extraordinary."

About half an hour after the end of the Consistory, the Prefect of Pontifical Ceremonies, accompanied by the secretary to the Cardinal Secretary of State and the secretary of the Apostolic Chancellory, drove in closed carriages to the residences of the new Cardinals to deliver the "biglietti" of notification.

Cardinal Mundelein received them at the College of Propa-

ganda where he had been a student, and in returning thanks for the dignity conferred on him said:

"No one recognizes better than myself that it is for no personal merit of mine that this honor has come to me. It has come by the great fatherly kindness of the sovereign Pontiff, who desires in my humble person to reward his good children of Chicago, and likewise, in a particular manner, to recognize the sterling catholicity of that vast territory lying west of the Alleghanies. But for that very reason, with the grace of God, this new dignity will be an additional incentive for me to labor for the spread of God's kingdom in Chicago and the West, to train and equip a large body of splendid ministers of the Gospel, that our priests and people may always be an adornment to the Church and a credit to America and a source of strength and consolation to the Holy See. I am grateful for the Pope's precious message, and humbly give him thanks and assure him that I will be present on Wednesday to receive the biretta from his precious hands."

Cardinal Hayes was notified at the Salon of the North American College.

After the Vatican emissaries had tendered their own personal felicitations, Cardinal Hayes answered in Italian, thanking them and asking them to convey his thanks to the Pope and continued in English:

"Now I wish to address a few words to those who come from far off America. My first thought is for God, in deepest gratitude that He should have taken one who walked in an humble way and journeyed for the good of the Church, and raised him to the highest honors in the Church. God called, and I came to Rome, in obedience to the Holy Father. May God be praised, and may He send me His benediction and strength to continue working for the good of the Church.

"My second thought is for the Holy Father, who saw fit to honor the Diocese of New York by raising me to the

purple. Never has the world needed salvation as much as now, and we must therefore turn to Christ and his vicar upon earth.

"My third thought is for this American College, which is set on the consecrated soil of Rome, and which we all love so dearly. Our men come here and then go back home to spread that grand spirit of Rome which is the spirit of Christianity. The American people should rejoice today, irrespective of their Faith, because an honor to any man from this great old Church is an honor to the whole nation."

Thus ended the first day of what has been termed the "American consistory," not only because the only Cardinals created were Americans, but on account of the terms of extraordinary love and admiration for America with which the Pope expressed himself in explaining to the Cardinals the reasons for his choice of Archbishops Hayes and Mundelein.

On March 26 the Pope imposed the red birettas on the heads of the new Cardinals after which Cardinal Mundelein in his address said:

"From the distant shores first discovered by the great Genoese we have come at your call to receive from your venerable hands the most exalted dignity the Holy Church can give her sons. Fully aware of our own littleness, and not without fear and trepidation, we have come to the feet of your Holiness, but we are heartened by the same goodness that is reached out to us, that kindness which in these troublesome times of public calamities resulting from the World War has made his Holiness a Good Samaritan to suffering humanity, a providential Pontiff of charity, modeled after the Divine Master, 'who went about doing good.'

"Another thought comforts and consoles us; that is, that in our humble persons you wish to give unmistakable proof of your fatherly consideration and benevolence, not only to the faithful of our prosperous dioceses, but to all the Catholics

of the United States of America, who in their faith and devotion to the Chair of St. Peter and their loyalty to the person of the Holy Father count their greatest glory.

"Permit me, Holy Father, to make brief mention of the consoling points of this deep devotion and practical faith, which are daily manifested before our very eyes—an increase in our schools, almost incapable of accommodating all the children; churches overflowing with devout worshippers, seminaries well filled with aspirants to the priesthood, monasteries and convents with a large number of religious men and women, and, more than all, the sight so wonderful to strangers visiting our land, namely, the great crowds of the faithful who daily and weekly approach the holy Eucharistic Table of our churches.

"Precisely because they are inspired by the God of Charity, whom they receive in Holy Communion, and not from any spirit of earthly ostentation, the Catholics of America always respond with ready generosity to every appeal coming to them from his Holiness for every cause, and with the alms their charity has given to alleviate material want is likewise ever joined the constant prayer that the light of heaven may shine upon those, too, outside the true fold, that all nations may recognize in you, even as do we, the Vicar of Christ on earth; that there may be 'one fold and one shepherd.'

"Holy Father, from the honors to which in these days you have raised us, the Catholics of America will, I am sure, draw new reason to double their efforts for every good undertaking. This will be the surest way to show their gratitude to you.

"As for ourselves, overwhelmed by the great honors heaped upon us, we cannot find words sufficient to give true expression to our profound, deeply felt gratitude; but we hereby give you the formal, solemn promise that henceforth we will redouble our efforts in zeal and pastoral solicitude in order to prove ourselves worthy of the confidence you have reposed

in us when you decided to enroll us in the Senate of the Holy Roman Church, the most august assembly in the world.

"Most Holy Father, deign, then, to confirm and seal these our promises with the apostolic blessing, which we implore upon our dioceses, upon all the Catholics of America and upon ourselves."

Pope Pius took occasion in responding to the address of Cardinal Mundelein, to express his keen admiration for America. He said:

"Our most happy and affectionate welcome to you, most beloved sons, who come from that great land, America. Twice welcome, because as citizens and shepherds of that great country you came to this our Rome, which is also yours; because you are our sons, to return priests of the Holy Roman Church. This great love of your youth, this great light that preceded and has presided over your ecclesiastical development renders more splendid in force and splendor of radiation these words, 'Priests of the Holy Roman Church.'

"Welcome to you, who come to let us hear beautiful things; high, consoling things, such as you have just spoken! Truly, we have heard of the great faith of your people, of the magnificent development of their Christian life, of their flaming devotion to the holy Faith and the Holy See, to the Vicar of Jesus Christ and to the Eucharistic Jesus himself.

"All this fills us with purest joy and gives us the golden key to the magnificent mystery of the miracles of charity which your country has shown us. All this convinces us that we have been well inspired in seeking and finding a means to demonstrate to your great people all our gratitude, all our paternal pleasure in honoring that people in your persons with the sacred Roman purple.

"You are not only representatives of that people, luminous representatives, but also specifically the representatives of that episcopate and clergy who in preparing that miracle of

charity, as in the development of a magnificent Christian life, allowed it to be said of them: 'As are the priests, so are the people.'"

He had honored Archbishops Hayes and Mundelein not only because they represented a great episcopate, clergy and people, but for their personal qualities, for the part they had played in the movement of spiritual life. He expressed his pleasure at seeing the two prelates united in splendor today, as they were united in their meritorious careers, which only seemed to be divided when Archbishop Hayes organized spiritual aid—a model of perfection—for the troops, thus gaining the respect, reverence, admiration and gratitude of all Government and military circles. Once again their careers ran parallel when they labored in similar, though far apart fields, Chicago and New York, two gigantic cities, where men seemingly finding the earth too narrow, climbed toward the skies, seeking new outlets for their courage and life. Such fields needed power, labor, constructive ability, organization, wisdom and large-mindedness, carried on under the eyes of millions of people.

"The drama of sorrow and charity is unending; it lasts as long as the world," he continued. "Just so unending is the drama of divine pity. This great drama seldom has such a large and potent life as in your country. Life in the United States a century ago could be summed up in the small space of a few numbers. What has it not become in so short a time? Speaking only of what we have seen, America's intervention decided the fate of Europe and the world. Today its charity saves from hunger and death millions of individuals. What will it be in fifty years, in another century? If life continues to throb as now, what will the country be able to give, to which the Divine hand has bestowed such treasures, where men's hearts contain treasures of intelligence and force, immensely more precious?"

The Pope concluded by saying that a furrow which has been opened with such power and so thickly sown will produce plenteous fruit in the present and the future, exclaiming:

"The Roman purple mantle of honor and glory, eloquent symbol of souls like yours that reach for all generosity, even for martyrdom, typifies the rosy dawn and is the certain presage of days even more beautiful with glory, richer with peace and more fruitful of good."

Cardinal Mundelein of Chicago, upon his return to his apartment from the Vatican, made this statement:

"This consistory will go down in history as being a special compliment to the United States. For the first time St. Peter's is being used for a consistory and for the fourth time Americans are raised to the dignity of Cardinals without others from other countries.

"And it is meant as a special tribute to the Catholics of the United States, for the Holy Father so interpreted it in his allocution of Monday last and it will be noted that it is meant not as a tribute to national greatness, not to scientific or artistic achievement, not to commercial supremacy or military prowess, but to American kindness and charity to starving little children.

"I would rather have that said about my country and my people than any praise that could be given them. Women and children first has always been our national motto, and that we are helping in many quarters of the globe and have enabled the Holy See to carry out its God-given mission and helped to provide the bread that the Holy Father has given to the hungry little ones of the world—this is our glory and satisfaction today, and a great tribute is paid to the American people by the glorious ceremony in St. Peter's—the Cathedral of the Catholic world. I have real cause to be one of the happiest and most contented of men today."

The final ceremonies of elevating Archbishop Mundelein

of Chicago and Archbishop Hayes of New York to membership in the Sacred College took place on March 27 in the transept of the Basilica of St. Peter's, when Pope Pius gave them their red hats, symbolic of their new rank. Fully 10,000 persons attended the function, Americans forming a great majority of the throng.

His Eminence Cardinal Hayes

So strikingly similar have been the careers from boyhood of the two American prelates created Cardinals on March 24, that it seems especially fitting they should reach the high dignity in the Church they have served so well on the same day and in the same historic edifice in the Eternal City. Patrick Joseph Hayes and George William Mundelein were both born in the lower East Side of old New York City. They attended parochial schools conducted by the Christian Brothers, going from the grammar grades to old De La Salle Institute in Second Street, where they were prepared for a collegiate course, which they made at Manhattan College. From Manhattan they went to different seminaries for their theological studies. But after ordination, as young priests, the analogy in their careers was resumed, each becoming secretary to the head of his diocese, later Chancellor, founder of a diocesan Cathedral College, a preparatory school for candidates for the priesthood; Auxiliary Bishop and Archbishop. They are now the ecclesiastical superiors of the two greatest dioceses in the United States. The detailed stories of their careers illustrate anew the democracy of the Church.

His Eminence Patrick Cardinal Hayes was born in New York City on November 20, 1867. His parents, Daniel and Mary Gleason Hayes, lived in City Hall Place, adjoining Saint Andrew's Church, so the future Prince of the Church was born not only in the shadow of the historic church, but also in the shadow of the City Hall. He was a typical New York

boy, and the story of his career is the history of New York for the past half century.

Cardinal Hayes was baptized in Saint Andrew's Church on the day after his birth. His mother died when he was quite young, and for some years afterward he remained in the care of his father, who sent him to the parish school of the Transfiguration, as there was no Catholic school in Saint Andrew's parish. While he was still a young boy, he went to live with his uncle and aunt, Mr. and Mrs. James Egan, who resided in Madison Street, and attended Saint James' Church. His father only lived to see his beloved son ordained to the holy priesthood, and honored by the Holy Father with the title of Monsignor. His uncle and aunt lavished upon him all their affection and every care in their power. They watched over him and guarded him as carefully as though he were really their own son. They were a truly Catholic couple, intensely devoted to their religion, and they saw to it that their nephew was guarded from many of the moral dangers that continually threaten the children of a great city. Mr. Egan saw him a Cardinal and Mrs. Egan before she died experienced the joy of seeing her nephew ordained to the holy priesthood and later of seeing him consecrated Auxiliary Bishop and Archbishop.

While living in Madison street Patrick was sent to Saint James' school, and later to old De La Salle Institute, in Second street, conducted by the Christian Brothers. He was graduated from De La Salle Institute in 1886, and then continued his studies at Manhattan College, also directed by the Christian Brothers, graduating in 1888. He made his theological studies at St. Joseph's Seminary, Troy, New York, and was ordained on September 8, 1892, some months ahead of his class. For two years following his ordination he pursued special theological studies at the Catholic University of America at Washington, D. C.

At the close of his course of studies, in June, 1894, the young priest received an assignment as assistant at Saint Gabriel's Church in East Thirty-seventh street, of which the late Cardinal Farley, then Vicar-General of the diocese, was rector. Thus began his intimate association with that prelate, which lasted until the Cardinal's death on September 17, 1918.

The year following Father Hayes' assignment to Saint Gabriel's, Vicar-General Farley became Auxiliary Bishop, and Father Hayes was named as his secretary. Again, in 1902, when Bishop Farley became Archbishop he kept Father Hayes as his secretary. The following year, 1903, Father Hayes was appointed Chancellor of the archdiocese, and in the same year he organized Cathedral College, the preparatory seminary, and became its first president, still retaining his position as Chancellor. That year also the young priest received his first official recognition from Rome, when he was made a Doctor of Divinity. In 1907 Dr. Hayes was appointed Domestic Prelate by His Holiness Pope Pius X. Monsignor Hayes was appointed Auxiliary Bishop of New York on June 1, 1914, by Pope Pius, while he was in Rome with Cardinal Farley.

During these years as secretary, college president and chancellor, Monsignor Hayes was one of the busiest priests in the country. He was also a contributor to "The Catholic Encyclopedia," the *Catholic University Bulletin* and *North American Review,* writing on many topics, including an interpretation of the new marriage law, which was a piece of work noted for its clearness, accuracy and brevity. When, therefore, in 1914 the Cardinal asked for the appointment of an Auxiliary Bishop in New York, the Pope granted his request and conferred the honor upon Monsignor Hayes.

Cardinal Farley and Bishop-elect Hayes were in Switzerland, when Pope Pius X. died on August 20, 1914. The European War had broken out, and Cardinal Farley was trying

to secure passage back to America when the news of the Pope's death reached him. The Cardinal, Bishop-elect Hayes and the other members of the Cardinal's party went at once to Rome and were present at all the august ceremonies of the obsequies of Pope Pius and the conclave, election and coronation of Pope Benedict XV.

On October 28, 1914, the consecration of Bishop Hayes as Auxiliary Bishop of New York and Titular Bishop of Tagaste took place at St. Patrick's Cathedral, in the presence of twenty-two Archbishops and Bishops, fifty Monsignori, 500 priests and 5,000 of the laity. His Eminence Cardinal Farley was the consecrating prelate.

On November 29, 1917, Bishop Hayes was appointed by the Holy See to be Bishop Ordinary of the Armed Forces of the United States, and in that capacity he supervised the work of the Catholic chaplains in the army and navy, and visited a great many of the camps in this country during the war. As Military Bishop of the United States, through the cooperation of the American hierarchy, Bishop Hayes secured 900 priests to serve as chaplains, commissioned and non-commissioned, both here and in Europe. His diocese was not only the entire United States, but also included every portion of the globe where there were American Catholic chaplains, soldiers or sailors. In addition to this work Bishop Hayes also took an active part in every patriotic enterprise that was organized to win the war. He was one of the four Bishops who composed the executive committee of the Catholic War Council. This council was composed of the members of the American hierarchy and was in control of all war activities. Bishop Hayes, under Cardinal Farley, was the inspiration and director of the K. of C. drive for war funds which realized nearly five million dollars. He was also one of the directors of the United War Work Drive for $170,500,000.

During the war his addresses were always of a most inspiring nature, urging the people to make every sacrifice to win the war.

In July, 1915, Bishop Hayes was appointed permanent rector of Saint Stephen's parish, which is one of the largest and most important in the archdiocese. It was from the rectory of Saint Stephen's that he directed the work of the military and naval chaplains during the war.

Following the death of Cardinal Farley in September, 1918, Bishop Hayes was selected to succeed him as Archbishop of New York. The appointment was made by Pope Benedict XV on March 10, 1919, and on March 19, the new Archbishop was installed in Saint Patrick's Cathedral by the Most Rev. John Bonzano, Apostolic Delegate. There were addresses on behalf of the clergy by the late Monsignor Mooney, on behalf of the army and navy chaplains by Monsignor Waring, on behalf of the laity by Justice Victor J. Dowling, and by the Apostolic Delegate and the new Archbishop. He was invested with the Sacred Pallium on May 8, 1919. His greatest work as Archbishop has been the establishment of Catholic Charities, an organization which united, coordinated and extended all the charitable activities of the archdiocese. Since May 1, 1920, when Catholic Charities were organized, more than $3,710,000 has been collected for the support of these charities.

Cardinal Hayes as head of the New York Archdiocese is the spiritual leader of more than 1,300,000 devoted Catholic people. His influence, however, is not confined or limited to those of the Catholic Faith, for an increasing number of non-Catholics are constantly seeking him and looking to him for direction. His fearless stand on religious questions, contrasted with the doubt and denial of essentials in some of the non-Catholic creeds, has prompted hundreds of thinking

non-Catholics to seek his advice. He knows New York and he knows New Yorkers, and New Yorkers know him.

He has been a member of the United States Catholic Historical Society since his ordination and has ever since that connection began manifested the most zealous appreciation of its work and eagerness to promote its activities.

His Eminence Cardinal Mundelein

His Eminence George Cardinal Mundelein was born July 2, 1872, in the old East Side Parish of Saint Nicholas of parents of German blood, but whose forebears had been in America for two generations. He received his early education in Saint Nicholas' parochial school and the old De La Salle Institute in Second street. He was graduated from De La Salle Institute in 1887 and entered Manhattan College, winning his diploma there in two years. He then went to Saint Vincent's Seminary, Beatty, Pennsylvania, and from the seminary was appointed by Bishop McDonnell to study at the Urban College of the Propaganda in Rome.

On June 8, 1895, he was ordained to the priesthood by Bishop McDonnell in the Chapel of the Sisters of the Holy Cross in Rome and celebrated his first Mass the following day in the crypt of St. Peter's. He returned to the United States and was appointed assistant secretary to Bishop McDonnell.

For a few months the young priest had charge of the Lithuanian Church in the Eastern District of Brooklyn, although he remained attached to the household of the Bishop. Aside from his brief term at this church Cardinal Mundelein has had only one parish in his priestly life. That was as rector of the Cathedral Chapel, Queen of All Saints, Brooklyn.

In December, 1897, he became Chancellor of the diocese of Brooklyn and held the office until September, 1909. His work in Brooklyn first won Papal recognition when he was appointed a censor of the Liturgical Academy in November,

1903. Three years later he was made a Domestic Prelate on application of Bishop McDonnell. In 1908 he was made a doctor of sacred theology by the Sacred Congregation of the Propaganda. On June 30, 1909, he was named Titular Bishop of Loryma and Auxiliary Bishop of Brooklyn.

He was appointed director of the Cathedral College of the Immaculate Conception for boys who aspire to the priesthood when it was organized by Bishop McDonnell.

In December, 1915, he was promoted to the see of Chicago to succeed the late Archbishop Quigley. Combining imagination and a wide vision for the future with the practical ability of accomplishment, Cardinal Mundelein has made an enviable record of achievement since he was installed at the head of the archdiocese of Chicago, February 9, 1916.

Before he had been in his new see half a year, Archbishop Mundelein already had planned and had apportioned the task of accomplishment for many of the enterprises which since have come to fruition, or are in process of accomplishment.

Among the first of these was the erection of the artistic pile known as the Quigley Memorial Seminary, dedicated to the memory of his predecessor, the late Archbishop James Edward Quigley, who originally projected it. This seminary is now an accomplished fact, some of its first students already having taken orders. It was one of the first of several educational plans of the Archbishop. Among the others were the closer grading of the parochial schools under the direction of a diocesan board of education, and the requirement that the English language be taught in all schools with the standardization of textbooks and courses of study and the creation of a visiting and supervising board, composed of young priests specially educated and trained for this work.

On this foundation of good parochial schools, the Archbishop is rearing a remarkable superstructure of higher education, which includes the central unit of a great Catholic

university now under construction at Area, Illinois, just north of Chicago, to cost upwards of $3,000,000, and Rosary College, a university for women at River Forest, west of Chicago, to cost $1,000,000. Loyola University, St. Ignatius College, and De Paul University are to be a part of this great university.

Plans for a new Cathedral which were broached to the Archbishop early after his arrival and which were entertained for a time, gave way to his desire to relieve permanently the sufferings and disadvantages of poverty.

"I would rather uplift the poor and the despairing to a better, happier life than rear the greatest cathedral in the world," he later announced, and calling together a group of the influential Catholic men of the archdiocese he founded the Associated Catholic Charities of the Archdiocese of Chicago, which collects and distributes annually between $500,000 and $1,000,000 for charity.

Cardinal Mundelein enjoys the distinction of being the only American who has attained membership in the Pontifical Academy of the Arcadi, an exclusive association of learned men in Rome, devoted to letters.

A number of fine church structures have been erected by Cardinal Mundelein, but his policy has been to require the erection of a school building first, thereby enlarging the school facilities, and increasing by tens of thousands the attendance at the parochial schools. Women's organizations have been mobilized into numerous activities for the care and protection of working girls, and to each lay organization the Cardinal has assigned a definite task to be accomplished.

Recognition of this work came from Rome in July, 1920, when he was made a Bishop-assistant to the Pontifical Throne.

In Chicago Cardinal Mundelein is the spiritual head of nearly 1,500,000 people comprising thirty different races and nationalities. He is the business head of a corporation sole controlling properties worth over $50,000,000.

THE GENERAL MEETING

As Volume XV of RECORDS and STUDIES was followed by the Monograph "History of Dunwoodie," the present volume contains the reports of two general meetings: 1922 and 1923.

The ballroom of the Catholic Club was comfortably filled on the evening of Jan. 16, 1922, at the annual meeting of the United States Catholic Historical Society. His Grace Archbishop Hayes, for years a most zealous member of the Society, gave a further practical proof of his interest in its work by attending the meeting, although on his way to officiate at the installation of Bishop Conroy at Ogdensburg. This fact the presiding officer, Stephen Farrelly, specially mentioned in introducing His Grace.

The Archbishop, in his remarks, regretted that the necessity of his out-of-town trip forced him to leave before the conclusion of the evening's program, but in the few minutes he had at his command he warmly praised the Society for the large amount of work it had already accomplished and promised it his continued support. While it was recording history he in a way was making history. In preparing for his trip to Ogdensburg he was struck by the contrast presented by the journey there a hundred years ago by his predecessor, Bishop Dubois. Today a swift and comfortable Pullman would carry them there overnight; then Bishop Dubois had to travel for more than a week in the most tiresome fashion through forest and wilderness. Then there were only eight priests in all the State of New York; today, as the Metropolitan of New York, he counts eight suffragan Bishops; 4,000 priests; 25,000 Religious and more than 4,000,000 of the laity. The lessons of the past were needed today to bring back some of the old time fervor, earnestness and stability of character.

His Grace was then forced to leave with Monsignor Waring and Monsignor Dineen for Ogdensburg.

President Farrelly made his annual report of the work of the Society, saying:

"Since our last general meeting our Society has pursued the even tenor of its way, not attempting any impracticable accomplishments, satisfied to meet the requirements of the modest program that had attained such satisfactory results in the past.

"During the year that has elapsed there has been substantial progress in the general effort to make our Society better known and attract additions to our roll of members. A number of influential and zealous candidates have been proposed. The last volume of our RECORDS and STUDIES has been most favorably received and we are constantly requested by libraries and collectors all over the country to supply them with full sets of our publications which are now recognized as the repositories of most valuable historical data. Unfortunately, we are not able to comply with these very complimentary invitations as a number of the volumes are out of print, but, as far as possible, favorable replies have been made and the society's RECORDS can now be consulted in many of the public libraries and in the reference collections of the great universities and historical societies.

"Through the kind cooperation of His Grace, our honorary president, the Society has been privileged to include in its Monograph Series the history of Dunwoodie Seminary as a part of the silver jubilee celebration of that institution and the volume which the printer has now almost finished will be sent to the members in a few days. It will be found a most interesting historical document and a very valuable addition to the printed records of Catholic New York. A number of important contributions are also in hand to make up the contents of volume sixteen of our RECORDS.

"With this our present meeting we are also fortunate in being allowed to inaugurate a movement to fittingly mark one of the most historic spots on our continent. It seems strange that some splendid shrine, the embodiment of patriotic devotion, was not long ago reared above this hallowed site. We can call it more than

good fortune that allows us to begin the movement to atone for this sad neglect, and that we have to plead for its success a speaker of such distinguished historical ancestry as our honored guest Father La Farge, who has come specially all the way from 'The Land of Sanctuary' to impart to us some of that enthusiasm with which he has been so ardently advocating the rehabiliation of what might not inaptly be styled the Catholic Plymouth Rock.

"It is with sincere regret that we have to announce the loss by death of several of our oldest and most distinguished members. His Eminence Cardinal Gibbons was one of the founders who began the works of the Society in compliance with the suggestion for its inception by the Third Plenary Council of Baltimore, and Bishop McDonnell, of Brooklyn, and the Right Rev. Monsignor Brann were members from the later reorganization and all during the progress of the Society since 1898. The Right Rev. Monsignor O'Brien, of Michigan, and Messrs. Scriver, of Baltimore, and P. J. Scully, of New York, were for a number of years faithful and sympathetic members. In accordance with our custom we now make the formal recognition of our sorrow at their passing from our fellowship a part of the minutes of this general meeting."

He then introduced the formal speaker of the evening, the Rev. John La Farge, S.J., who in his paper made a forceful and most interesting appeal for the proper commemoration of the tercentenary of the inauguration of religious toleration on this continent. Father La Farge said:

"The forgetfulness with which St. Mary's City, the landing place of the Maryland pilgrims, suffers from Catholics is hard to explain, even though up to recent years the spot could be reached only by a long water journey. Today, however, by a motor trip of seventy-one miles the trip can easily be made on the splendid State road from Washington, D. C. Bus lines, too, run direct to the spot in Summer, and there are good accommodations at points further down the State road. No mark, however, greets the traveler, as he arrives at this beautiful spot to remind him of

its Catholic associations. Just as at Blakiston Island, further up the Potomac, there is no memorial of the first Mass in the Maryland colony, so in St. Mary's City there is nothing to remind the traveler of the first Catholic chapel erected in the American colonies. How different from Plymouth Rock, and other points of no greater national interest!

"Old St. Mary's chapel disappeared in 1706, having been closed by the order of Governor Seymour and his council which is still extant in the published Archives of Maryland. But although the very bricks of which the chapel was built were transported elsewhere, its erection marks the beginning of the Eucharastic Residence of Our Saviour in the heart of our future Republic. Certainly the arrival and beginning of a permanent residence for the Blessed Sacrament in this country, a residence which from the date of the first Mass, March 25, 1634, has been practically unbroken to the present day, is a fact of infinitely greater interest and value, both spiritually and historically, than the arrival of any pilgrims or colonists on our shores. St. Mary's County, therefore, and St. Mary's City in particular, call on us for national veneration as the first Eucharistic Home of Our Saviour.

"Worthy of veneration, too, and commemoration are those early missionaries whose devotion and zeal made that Eucharistic presence possible on our shores. Men like Fathers Rigbie, Knowles, and Hartwell, if not actually martyrs, were as close to martyrdom as sufferings and violent persecutions for Christ's name, short of actual bloodshed, could bring them.

"From the same Eucharistic source our earliest Catholic laymen and women derived the spiritual strength necessary for them to endure the spiritual as well as the physical difficulties of the early Maryland colony. Certainly our Catholic Men's Council of today can look back with pride to the example of men like Thomas Cornwaleys, Giles Brent, Jerome Hawle, Thomas Matthews, Cuthbert Fenwick, or Thomas Gerard. Margaret Brent, too, should not be forgotten as the first woman to demand the suffrage

as her right in this country, the first woman to act as attorney, the first woman to receive from a legislative Assembly a public testimonial to her character and her services in the public interest.

"Two virtues stood out in the lives of the early Catholic colonists: their simple, uncompromising piety, joined, in happy combination, with charity and toleration for men of other beliefs. The spirit, too, of George Calvert, the first Lord Baltimore, although he died before the actual foundation of the Maryland colony, can be truly honored as the spirit which should possess the apostolic Catholic laymen of today. In his Charter (sections X and XVIII), he not only provides for religious freedom and toleration, but, as a matter less frequently adverted to, he lays the foundation of true social welfare by removing in his new colony, those unjust restrictions on charitable, educational and religious foundations which had been the curse of England, a mere legal excuse for the rapacities of an Elizabeth or an Edward VI. Certainly if later hands had been as truly loyal to the liberal and truly social program of George Calvert, the growth of religion, education and charitable works in the early colonies would have been hastened, and the colony better prepared to withstand the shock of Protestant persecution.

"Yet it is consoling that the very suppression of early Catholic undertakings led ultimately to that great spread of missionary, educational and charitable endeavor by which the faith and its works were spread to Pennsylvania, to Virginia, Delaware and New Jersey, and even to distant Kentucky, and finally to the farthest regions of our continent, till today the greater part of our great country looks to St. Mary's City as the starting point of Catholic development.

"Two or three practical suggestions, therefore, can be made with regard to St. Mary's City, especially in view of the approaching Tercentenary of 1934. One is the national observance of March 25 as 'Catholic Day' throughout the United States, which happily coincides with one of the most beautiful feasts of Our

Lady. Today, too, the Church calls for new George Calverts, men to whom business or social advantages count as nothing compared with the opportunity to serve God and their fellow man, to make our laymen's movement fruitful and truly apostolic. Another is an educational monument, in the spirit of George Calvert, to provide for the proper education of the existing Catholic population in the neighborhood of St. Mary's City, a work already undertaken by the Jesuit Fathers now laboring there. Again, a shrine should eventually be built, where, in memory of the arrival of the Eucharistic Saviour on our shores, our Catholic men's and women's organizations of this country may repair from time to time, and renew their spirit of zeal and charity, from the same source as did those hardy men and women who, nearly three hundred years ago, knelt before the only altar in what was then an immeasurable wilderness."

An interesting incident was the exhibition by Father La Farge of a fine photograph of the present site of the old city, and a reproduction of the famous painting by Leutze of Father White saying the first Mass in the colony.

The Meeting of April 12, 1923

A large and representative attendance marked the annual meeting of the United States Catholic Historical Society which was held at the Catholic Club, on Thursday evening, April 12, 1923, the honorary president, His Grace Archbishop Hayes presiding, with Vice-President Percy J. King in active direction of the stated program.

The paper of the meeting was presented by the Rev. Michael J. Earls, S.J., of Holy Cross College, Worcester, Mass., who had for his subject, "The First Catholic Novelist in New England." In this Father Earls delighted his auditors with a most instructive and entertaining appreciation of the character, literary scope and ability of the Rev. John Boyce (1810-1864), novelist, lecturer and priest, who, under the pen-name, "Paul Peppergrass," supplied

a chapter of New England's literary history too little known even by Catholics.

Father Earls dwelt in detail on the strong powers of a keen observer, and the humor and pathos of a graceful and instructive writer that are shown in Father Boyce's novels, "Shandy Maguire; or Tricks Upon Travelers" (1848); "The Spaewife; or the Queen's Secret" (1853); and "Mary Lee; or the Yankee in Ireland" (1859), and the varied gift and ripe scholarship of his other literary works. He lamented the neglect of his repute in the printed literary records of his era, and ignorance of his accomplishments by the Catholic reading public of today. The favor with which these comments were received indicated a beginning, at least, of the desired improvement in this direction. The paper is given in full elsewhere in this volume and at its conclusion a formal vote of thanks was accorded Father Earls by the Society.

Taking up the stated program of the annual meeting Acting President King had the minutes of the last meeting read by Mr. Peter Condon, the Recording Secretary, and they were adopted.

Mr. King said: It is with sincere regret that we announce the death of the following members of the Society, all of whom died during the year: Stephen Farrelly, Cardinal Gibbons, Bishop P. J. Donohue, Mgr. Edwards, Mgr. Brann, Mgr. Madden, Bourke Cockran, Mgr. Kearney, Very Rev. F. A. O'Brien, Daniel Donohue (died in 1921), Rev. Francis J. Mullin, Rev. John J. O'Keefe, (Dalton), Rev. Wm. H. Harrington, P. J. Scully, C. C. Shriver (Baltimore), Jere C. Lyons, Philip H. Yawman, James P. Silo, David T. Kenny, John G. O'Keefe, Frank S. Gannon and Charles Walters. You will note that there are twenty-two in all, and among them are the President of the Society and one of the Trustees, Right Rev. John F. Kearney, who died the day before the meeting. The most serious loss of the Society was that of our President, Stephen Farrelly, who died last month shortly after his return from Florida. He came to the United States in 1849 and then went South in early manhood, returning

later to New York, where for many years he was the Manager of the American News Company. He was eighty years old and besides being the President of our Society, he had served also for several years in Philadelphia as Vice-President of the American Catholic Historical Society, and was a former President of the Friendly Sons of St. Patrick, Treasurer of the Roman Catholic Orphan Asylum, an officer of the Catholic Institution for the Blind, a member of the Catholic Club, New York Yacht Club, Chamber of Commerce, Merchants Association and the National Arts Club. He was for years an inspiration and instrumental in placing our Society upon a prosperous and sound basis. Personally, he introduced a large number of members into the Society, and almost his last act was the presentation for acceptance of the names of some twenty new members. It is with the utmost regret that we record the demise of this courteous and charming gentleman who so zealously guided the Society and lent to it the distinction of kindly culture and educated effort. By his death one of the few remaining links that connected the old Catholic New York with modern days is broken, and the loss will be felt by the Society and by ourselves personally, who knew and loved our lamented President for his estimable qualities of mind and heart and we feel that in his going a certain fragrance of life has been lost.

The election of officers next had this result: Honorary President, Most Rev. P. J. Hayes, D.D.; President, John G. Coyle, M.D.; Vice-President, Percy J. King; Treasurer, Henry Ridder; Corresponding Secretary, Joseph H. Fargis, LL.D.; Recording Secretary, Arthur F. J. Rémy, Ph.D.; Librarian, Rev. Joseph F. Delany, D.D.; Trustees: Right Rev. Monsignor Joseph F. Mooney, V.G.; Right Rev. Monsignor James H. McGean, LL.D.; Right Rev. Monsignor William Livingston, Joseph F. Keany, Thomas F. Meehan, Francis J. Quinlan, M.D.; Councillors: Right Rev. Monsignor John P. Chidwick, D.D.; Rev. R. H. Tierney, S.J.; Edward J. McGuire, LL.D.; Thomas Hughes Kelly, William J. Amend, Arthur Kenedy.

The report of Henry Ridder, Treasurer, showed that the finances and membership of the Society were in excellent shape; that its official publication, RECORDS AND STUDIES, was in demand all over the country wherever valuable historical data were appreciated by scholars, that the next volume of the series would soon be ready, and that preparations were being made to follow this with a volume in the Monograph Series that would mark an epoch in local historical progress.

The new President, Dr. John G. Coyle, was then inducted into office, and after thanking the members for thus honoring him made an earnest plea for new activity by all who had the welfare of the Society at heart.

It is a great privilege, said Dr. Coyle, and a high honor to be chosen as President of the United States Catholic Historical Society and to be inducted into the office amid such surroundings and before so distinguished a gathering. My heart is full of the sense of high responsibility which this office entails. To essay to follow in the footsteps of Dr. John Gilmary Shea, that pioneer so unremitting in research, so painstaking in production, to walk where strode Dr. Charles G. Herberman, assiduous scholar and skilled teacher, deeply learned and tireless in outgiving of his store of knowledge; to come after the saintly, thoughtful and gentle Stephen Farrelly is a prospect which calls for courage and stimulates him who faces it.

The work of our Society is a noble one, which calls for unselfish labors. It is at once our duty and a work which embraces our affections to preserve the record of Catholic deeds in our great country. American nationalism represents many, many strains. Thirty-two languages were spoken at Camp Upton where soldiers bearing a single uniform marched beneath a single flag. All, all were Americans. The Catholics who have helped in discovery, exploration, settlement, development, defense and enlargement of America have been of diverse nationalities, but bound and made

one by a single, unchanging Faith. Their record is a part, an inspiring part of the history of the United States.

Catholics have done all that human labor, human sacrifice human service and human effort can give to the development of the colonies, to the struggle for liberty and nationhood, to a fuller realization of individual and national duties and limitations, to protection of home and family, to relief of the ill, the distressed and the helpless. Catholics have been foremost in every field of human effort in our great country. They have builded cities, erected industries, bound States together by transportation routes, found new methods of improving conditions of daily life. They have been in every form of activity which God permits to humanity, which may be of use in the protection of home or of country, in the development of human progress and material and moral betterment. Catholics have been in high stations, as Cabinet ministers, justices of high courts, legislators, State and national as well as governors, heads of great industries, inventors, holders of places in the honored and learned professions. They have been defenders and exemplars of their ancient Faith. They have been of high and of low degree. They have exhibited the varied and wondrous talents of humanity. They have served in peace and war, for God and country, for home and Faith.

We seek, in this honored Society, to record these honorable and signal services, to present the story of such service. It is a loving duty, which stimulates patriotism, which inspires those who read, which gives the mighty lesson of example to such as profit by the perusal of such records. We seek interest on the part of our fellow-Catholics. We ask for those who can give time and service to assist in this cause, to seek out such records, to present them for our publications. We wish to enlarge our number of contributors, to make this Society fulfill the highest possible service, with fidelity and accuracy, in the preservation of the records of Catholic effort and deeds in our country.

In closing the formal proceedings His Grace Archbishop Hayes

expressed his own great pleasure and the appreciation of the Society on the splendid plea Father Earls had made for the preservation of the fame of "Paul Peppergrass." The Society had done a very creditable act in enabling it to be offered. He further eulogized the good work it was doing, especially the most recent addition to its publications, the history of the Dunwoodie Seminary, a volume universally acclaimed as a most satisfactory production.

After paying a feeling and graceful tribute to the late President, Stephen Farrelly, whom he characterized as "an ideal Catholic gentleman of the old school," and noting the death the previous day of Monsignor Kearney, whose eighty odd years almost spanned the history of the diocese, he urged continued support of the Society in the successful effort it was making to preserve the records of the past.

A vote of appreciation and thanks was unanimously accorded to the retiring Secretary, Mr. Peter Condon, who, because of ill-health, had declined reelection to the office he had filled for a number of years with the utmost zeal and unflagging attention.

The Secretary announced the addition of the following new members to the roll: Daniel J. Barrett, K. Beetar, Alfred F. Benziger, Mrs. J. C. Bowron, T. J. Breslin, Mrs. E. H. Buchanan, Peter J. Carey, Thomas F. J. Connolly, P. M. Coke, John S. Cunningham, M. A. Daly, Harry M. Durning, J. T. Farrell, E. H. Fickinger, Martin T. Flanagan, M. J. Harson, James F. Hurley, William F. Kenny, A. J. King, Harold F. Leeming, Thomas F. Lynch, Alexander Maurocordato, W. J. Maxwell, Gus. V. R. Mechin, Rt. Rev. Thomas E. Molloy, D.D., J. A. McCarthy, Thomas E. McCue, Robert J. McKeon, Mrs Robert J. McKeon, James F. O'Boyle, Kenneth O'Brien, John L. O'Connor, G. O. Sherwell, W. C. Sullivan.

The social hour followed to close in a very enjoyable manner the proceedings of the evening.

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